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March 21 * 1893

SOPHOCLIS
ANTIGONE

EX RECENSIONE

GUILELMI DINDORFIL

•
EDITIO SEXTA QUAM CURAVIT

S. MEKLER.



LIPSIAE
IN AEDIBUS B. G. TEUBNERI.

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Names subjects and dates of all plays of Aeschylus,
Sophocles and Aristotle, with those of Euripides mentioned
in the Frogs.*
Show on this date of the plays which you have read
ascertained.*

Goodwin's Index.*

Tagg's Introduction to the Septem - or

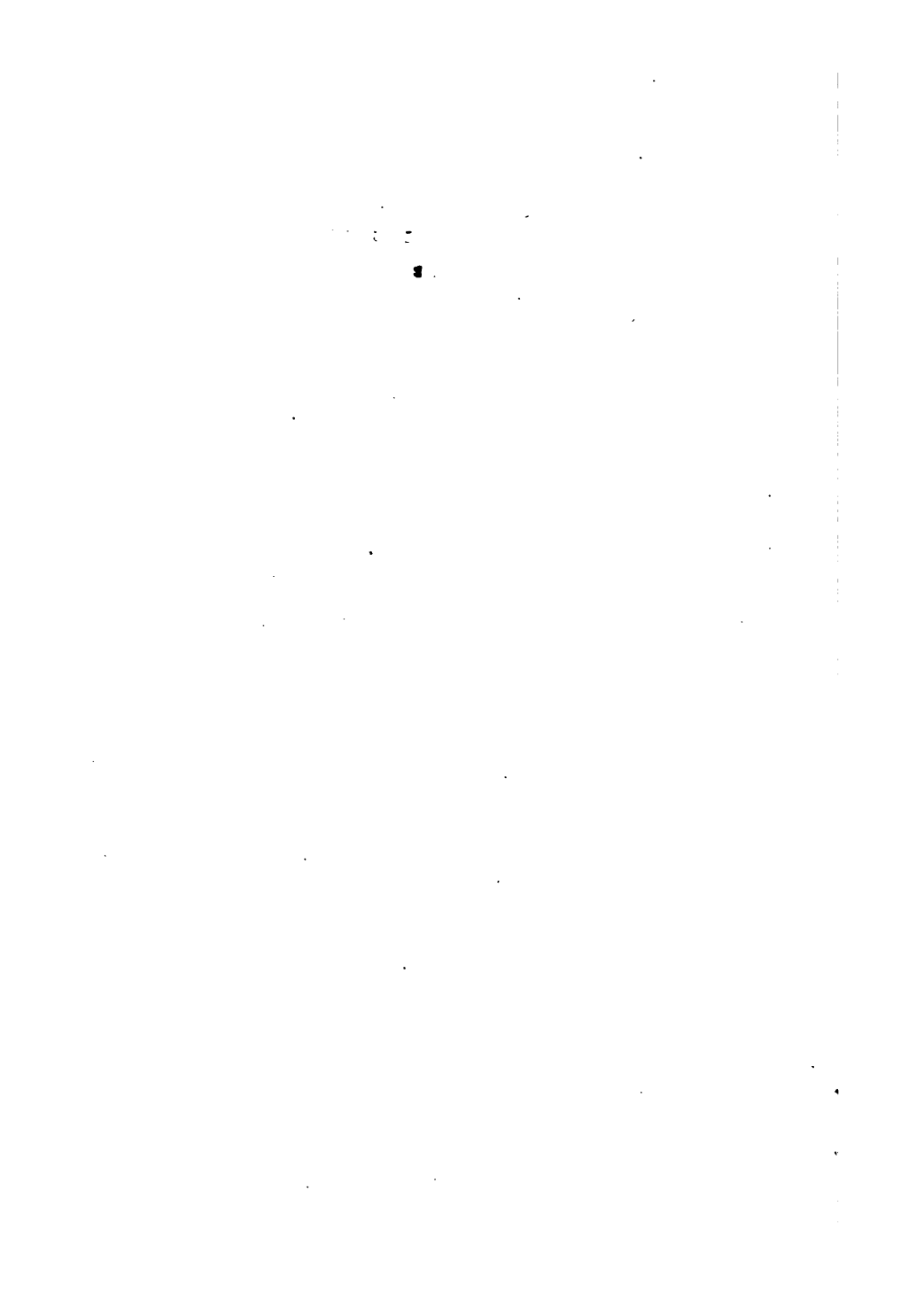
Menys Introduction to the Frogs.*

Jeffs Antigone. 81-15. 19-22.*
under nos 81-7.

Spleen 211-225. Metres. Antigone 781-800.*

Panabasis in Comedy, esp. that of Frogs. general
scheme, and its application to the Frogs, and the
peculiarities of the metres.

Aristotle's definition of tragedy. comment.*



**Conspectus lectionum ab editione quinta
discrepantium**

iis quae ad correctionem scribendi rationem pertinent omisiss.

Ed. VI.	Ed. V.
v. 23 sq. Ἐτεονλέα μέν, ὥς λέ- γουνσι, [σὺν δίκῃ χρησθεῖς δικαίᾳ] καὶ νόμῳ κ. χ.	Ἐτεονλέα μέν, ὥς λόγος, κ. χ.
42 ποῖ γνώμης	ποῦ γνώμης
71 ὅποῖα	ὅποῖα
110 sqq. δν ἐφ' ἡμετέρῳ γῇ Πολυνείκης' υ υ υ υ υ - ὀξέα κλάζων' αλετὸς εἰς γῆν ὧς ὀπερέπτῃ	δς ἐφ' ἡμετέρῳ γῇ Πολυνείκους' ἀρθεῖς . . . ἀμφιλόγων' ὀξέα κλάζων' ἀετὸς ἐς γᾶν ὀπερέπτῃ
130 καναχῆς ὀπεροπλίαις	καναχῇ δ' ὀπερόπτας
159 sqq. χωρεῖ, τίνα δὴ μῆτιν ἐλίσσων . . . πέμψας;	χωρεῖ τινὰ δὴ μῆτιν ἐρέσσω . . . πέμψας.
182 μεῖζον	μεῖζον'
206 αἰκισθέν τ'	αἰκισθέντ'
229 sq. κελ . . . παρ' ἀνδρός,	καὶ . . . παρ' ἀνδρός;
235 δεδραγμένος	πεφραγμένος
241 τί φοριμιάζει	εὖ γε στοχάζει
267 μῆδ'	μῆτ'
269 δ	δς
320 λάλημα	ἄλημα
351 ἔθελε' ὅπαλ	ἀέξεται
356 ἀγοράς	ὀργάς
392—394 uncis inclusi	unci desunt
462 αὐτ'	αὐτ'
519 ὁμῶς . . . τούτους	ἴμως . . . ἴσους
536 εἶπερ ἦδ' ὁμοροθεῖ	εἶπερ ἦδ' ὁμοροθεῖ,
569 χᾶτέρων εἰσὶν γύαι	εἰσι χᾶτέρων γύαι
605 κατὰσχοι	κατάσχη
606 sq. ὁ πάντ' ἀγρῶν οὐτ' ἀνάματοι σκεδῶσιν	ὁ παντογήρως οὐτ' ἄκοποι θεῶν νιν

LECTIONIS VARIETAS.

Ed. VI.	Ed. V.
613 sq. νόμος ὅδ', οὐδὲν ἔρπει θν. β. πάμπολις ἐκτὸς ἄτας.	νόμος ὅδ', 1 0 - - θν. β. πάμπολις - 0 1
625 δλίγιστον	δλιγοστον
638 μείζων	μείζον
674 συμμάχου δορός	σὺν μάχῃ δορός
739 καλῶς γ' ἐρήμης	καλῶς ἐρήμης γ'
756 sq. post 749 inserti	
760 ἄγαγε	ἄγετε
782 πλεύμοσι	κτήμασι
789 σέ γ' ἀνθρώπων	ἐπ' ἀνθρώπων
810 πάγκοιρος	παγκοίτας
851 ἔτ' οὐδ' ἐν βροτοῖς, οὐκέτ' οὔσα,	0 1 1 0 0 - 0 1 -
870 τιμῶν	γάμων
888 νυμφεύειν	τυμβεύειν
905—912 uncis inclusi	unci desunt
935 sq. Creonti dantur	choro dantur
1062 μέρος.	μέρος;
1065 ἥλιον τελεῖν	ἡλίον τελῶν
1078 φανεῖ γὰρ οὐ μ. χ. τριβῇ	φανεῖ γὰρ, οὐ μ. χ. τριβῇ,
1080—83	seclusi
1115 Καθμεῖας	Καθμεῖας
1126 διλόφου	διλόφοιο
1134 ἀμβρότων	ἀβρότων
1141 πόλις	ἀμὰ πόλις
1149 Δῖον	Ζηνὸς
1160 ὦναξ,	ὦ Ναξίαις
1160 ἐφεστῶτων	καθεστῶτων
1166 προδῶ σῶμ' ἀνδρός	προδῶσιν ἄνδρες
1182 περὶ	πάρρα
1238 δοῆν	πνοήν
1259 sq. ἄλλοτρίας ἄτης	ἄλλοτρίαν ἄτης
1289 παῖ, τίν' αὐ	ὦ τίν' αὐ
1303 λᾶχος	λέχος
1323 ὃ τι τάχιστ'	ὅτι τάχος

v.

ΣΟΦΟΚΛΕΟΥΣ

ΑΝΤΙΓΟΝΗ.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ

ΑΝΤΙΓΟΝΗ.

ΑΙΜΩΝ.

ΙΣΜΗΝΗ.

ΤΕΙΡΕΣΙΑΣ.

ΧΟΡΟΣ ΘΗΒΑΙΩΝ ΓΕΡΟΝΤΩΝ.

ΑΓΓΕΛΟΣ.

ΚΡΕΩΝ.

ΕΤΡ ΓΑΙΚΗ.

ΦΥΛΑΞ.

ΕΞΑΓΓΕΛΟΣ

Posterior ^{rule} ~~idea~~ that cinema must occur in the
middle of the verse. Thus he worked up. Together
with two rules on the final caesura. If two readings
are given, one with a regular break in the middle,
the second without it, the first is to be preferred.

(1) Did Soph. consider Antigone entirely right, and
Creon entirely wrong? This may be especially
found in the last words of the chorus which express
the judgment of the poet.

ΑΡΙΣΤΟΦΑΝΟΤΣ ΓΡΑΜΜΑΤΙΚΟΤ.

Ἀντιγόνη παρὰ τὴν πρόσταξιν τῆς πόλεως θάψασα τὸν Πολυνεΐκην ἐφωράθη, καὶ εἰς μνημεῖον κατάγειον ἐντεθεῖσα παρὰ τοῦ Κρέοντος ἀνήρηται· ἐφ' ἣ καὶ Αἴμων δυσπαθήσας διὰ τὸν εἰς αὐτὴν ἔρωτα ξίφει ἑαυτὸν διεχειρίσατο. ἐπὶ δὲ τῷ τούτου θανάτῳ καὶ ἡ μήτηρ Εὐρυδίκη ἑαυτὴν ἀνέειλε.

Κεῖται ἡ μυθοποιία καὶ παρ' Εὐριπίδῃ ἐν Ἀντιγόῃ· πλὴν ἐκεῖ φωραθεῖσα μετὰ τοῦ Αἰμονος δίδοται πρὸς γάμου κοινωνίαν καὶ τέκνον τίκτει τὸν Μαίονα.

Ἡ μὲν σκηνὴ τοῦ δράματος ὑπόκειται ἐν Θήβαις ταῖς Βοιωτικαῖς· ὁ δὲ χορὸς συνέστηκεν ἐξ ἐπιχωρίων γερόντων· προλογίζει δὲ ἡ Ἀντιγόνη· ὑπόκειται δὲ τὰ πράγματα ἐπὶ τῶν Κρέοντος βασιλείων. τὸ δὲ κεφάλαιόν ἐστι τάφος Πολυνεΐκου, Ἀντιγόνης ἀναλρεσις, θάνατος Αἰμονος καὶ μῆρος Εὐρυδίκης τῆς Αἰμονος μητρός. φασὶ δὲ τὸν Σοφοκλέα ἠξιώσθαι τῆς ἐν Σάμῳ στρατηγίας εὐδοκμήσαντα ἐν τῇ διδασκαλίᾳ τῆς Ἀντιγόνης. λέλεκται δὲ τὸ δράμα τοῦτο τρικλοστὸν δεύτερον.

ΣΑΛΟΤΣΤΙΟΤ.

Τὸ μὲν δράμα τῶν καλλίστων Σοφοκλέους. στασιάζεται δὲ τὰ περὶ τὴν ἡρώδα ἱστορούμενα καὶ τὴν ἀδελφὴν αὐτῆς Ἰσμήνην. ὁ μὲν γὰρ Ἴων ἐν τοῖς διδυράμβοις καταπρησθῆναι φησιν ἀμφοτέρας ἐν τῷ ἱερῷ τῆς Ἥρας ὑπὸ Λαοδάμαντος τοῦ Ἐτεοκλέους· Μίμνερος δὲ φησι τὴν μὲν Ἰσμήνην προσομιλοῦσαν Θεοκλυμένῳ ὑπὸ Τυδέως κατὰ Ἀθηνᾶς ἐγκέλευσιν τελευτῆσαι.

Ταῦτα μὲν οὖν ἐστὶ τὰ ξένως περὶ τῶν ἡρωίδων ἱστορούμενα. ἡ μὲντοι κοινὴ δόξα σπουδαίας αὐτὰς ὑπελήφεν καὶ φιλαδέλφους δαιμονίως, ἣ καὶ οἱ τῆς τραγῳδίας ποιηταὶ ἐπόμενοι τὰ περὶ αὐτὰς διατέθενται. τὸ δὲ δράμα τὴν οὐνομασίαν ἔσχεν ἀπὸ τῆς παρεχούσης τὴν ὑπόθεσιν Ἀντιγόνης.

ὑπόκειται δὲ ἄταφον τὸ σῶμα Πολυνείκους, καὶ Ἀντιγόνη θάπτειν αὐτὸ πειρωμένη παρὰ τοῦ Κρέοντος κωλύεται· φωραθεῖσα δὲ αὐτὴ θάπτουσα ἀπόλλυται, Αἴμων τε ὁ Κρέοντος ἑρῶν αὐτῆς καὶ ἀφορήτως ἔχων ἐπὶ τῇ τοιαύτῃ συμφορᾷ αὐτὸν διαχειρίζεται· ἐφ' ᾧ καὶ ἡ μήτηρ Εὐρυδίκη τελευτᾷ τὸν βίον ἀγχόνῃ.

ΤΠΟΘΕΣΙΣ.

Ἀποθανόντα Πολυνείκη ἐν τῷ πρὸς τὸν ἀδελφὸν μονομαχίῳ Κρέων ἄταφον ἐκβαλὼν κηρύττει μηδὲνα αὐτὸν θάπτειν, θάνατον τὴν ζημίαν ἀπειλήσας. τοῦτον Ἀντιγόνη ἢ ἀδελφὴ θάπτειν πειρᾶται. καὶ δὴ λαθοῦσα τοὺς φύλακας ἐπιβάλλει χῶμα· οἷς ἐπαπειλεῖ θάνατον ὁ Κρέων, εἰ μὴ τὸν τοῦτο δρᾶσαντα ἐξεύροιεν. οὗτοι τὴν κόνιν τὴν ἐπιβεβλημένην καθαίροντες οὐδὲν ἤττον ἐφροῦρουν. ἐπελθοῦσα δὲ ἡ Ἀντιγόνη καὶ γυμνὸν εὐροῦσα τὸν νεκρὸν ἀνοιμῶξασα ἑαυτὴν εἰσαγγέλλει. ταύτην ὑπὸ τῶν φυλάκων παραδεδομένην Κρέων καταδικάζει καὶ ζῶσαν εἰς τύμβον καθειῖξεν. ἐπὶ τούτοις Αἴμων, ὁ Κρέοντος υἱός, ὃς ἐμνᾶτο αὐτήν, ἀγανακτήσας ἑαυτὸν προσεπισφάζει τῇ κόρῃ ἀπολομένη ἀγχόνῃ, Τειρεσίῳ ταῦτα προθεσπίσαντος· ἐφ' ᾧ λυπηθεῖσα Εὐρυδίκη, ἡ τοῦ Κρέοντος γαμετή, ἑαυτὴν ἀποσφάζει. καὶ τέλος θρηνεῖ Κρέων τὸν τοῦ παιδὸς καὶ τῆς γαμετῆς θάνατον.

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ANTIGONH.

ὦ κοινὸν ἀντάδελφον Ἰσμήνης κάρα,
 ἄρ' οἶσθ' ὃ τι Ζεὺς τῶν ἀπ' Οἰδίπου κακῶν
 ἐλλείπον οὐχὶ νῦν ἔτι ζῶσαι τελεῖ;
 οὐδὲν γὰρ οὔτ' ἀλγεινὸν οὔτ' ἀτήσιμον
 οὔτ' αἰσχρὸν οὔτ' ἄτιμόν ἐσθ', ὅποιον οὐ 5
 τῶν σῶν τε κάμῶν οὐκ ὅπωπ' ἐγὼ κακῶν.
 καὶ νῦν τί τοῦτ' αὖ φασι πανδήμῳ πόλει
 κήρυγμα θεῖναι τὸν στρατηγὸν ἀρτίως;
 ἔχεις τι κελσὴκουσας; ἢ σε λανθάνει
 πρὸς τοὺς φίλους στείχοντα τῶν ἐχθρῶν κακά; 10

ΙΣΜΗΝΗ.

ἐμοὶ μὲν οὐδεὶς μῦθος, Ἀντιγόνη, φίλων
 οὔθ' ἡδὺς οὔτ' ἀλγεινὸς ἔκετ' ἐξ ὅτου
 δυοῖν ἀδελφοῖν ἐστερήθημεν δύο,
 μιᾷ θανόντων ἡμέρᾳ διπλῇ χειρί·
 ἐπεὶ δὲ φροῦδός ἐστιν Ἀργείων στρατὸς 15
 ἐν νυκτὶ τῇ νῦν, οὐδὲν οἶδ' ὑπέρτερον,
 οὔτ' εὐτυχοῦσα μᾶλλον οὔτ' ἀτωμένη.

ΑΝ. ἤδη καλῶς, καὶ σ' ἐκτὸς αὐλείων πυλῶν
 τοῦδ' εἵνεκ' ἐξέπεμπον, ὥς μόνη κλύοις.

ΙΣ. τί δ' ἐστι; θηλοῖς γάρ τι καλχαίνουσ' ἔπος. 20

ΑΝ. οὐ γὰρ τάφου νῦν τῷ κασιγνήτῳ Κρέων
 τὸν μὲν προτίσας, τὸν δ' ἀτιμάσας ἔχει;

- Ἐτεοκλέα μέν, ὥς λέγουσι, [σὺν δίκη
 χρησθεὶς δικαίᾳ] καὶ νόμῳ κατὰ χθονὸς
 ἔκρυψε τοῖς ἐνεργθεὶν ἐντιμον νεκροῖς· 25
 τὸν δ' ἀθλίως θανόντα Πολυνεῖκους νέκυν
 ἀστοῖσί φασιν ἐκκεκηρῦχθαι τὸ μὴ
 τάφῳ καλύψαι μηδὲ κωκῦσαι τινα,
 εἴαν δ' ἄκλαυτον, ἄταφον, οἴωνοις γλυκύν
 θησαυρὸν εἰσορμῶσι πρὸς χάριν βορᾶς. 30
 τοιαῦτά φασι τὸν ἀγαθὸν Κρέοντά σοι
 ἅμοι, λέγω γὰρ ἅμέ, κηρύξαντ' ἔχειν,
 καὶ δεῦρο νεῖσθαι ταῦτα τοῖσι μὴ εἰδόσιν
 σαφῇ προκηρύξοντα, καὶ τὸ πρᾶγμ' ἔρειν
 οὐχ ὥς παρ' οὐδέν, ἀλλ' ὅς ἂν τούτων τι δοῖ, 35
 φόνον προκεῖσθαι δημόλευστον ἐν πόλει.
 οὕτως ἔχει σοι ταῦτα, καὶ δείξεις τάχα
 εἴτ' εὐγενὴς πέφυκας εἴτ' ἐσθλῶν κακή.
 ΙΣ. τί δ', ὦ ταλαῖφρον, εἰ τὰδ' ἐν τούτοις, ἐγὼ
 λύουσ' ἂν ἢ ῥάπτουσα προσθείμην πλέον; 40
 ΑΝ. εἰ ξυμπονήσεις καὶ ξυνεργάσει σκόπει.
 ΙΣ. ποῖόν τι κινδύνευμα; ποῖ γνώμης ποτ' εἶ;
 ΑΝ. εἰ τὸν νεκρὸν ξὺν τῇδε κουφιεῖς χερσί.
 ΙΣ. ἢ γὰρ νοεῖς θάπτειν σφ', ἀπόρρητον πόλει;
 ΑΝ. τὸν γοῦν ἐμὸν κοῦ τὸν σόν, ἣν σὺ μὴ θέλῃς 45
 [ἀδελφόν· οὐ γὰρ δὴ προδοῦς' ἀλώσομαι].
 ΙΣ. ὦ σχετλία, Κρέοντος ἀντειρηκότος;
 ΑΝ. ἀλλ' οὐδὲν αὐτῷ τῶν ἐμῶν μ' εἰργεῖν μέτα.
 ΙΣ. οἴμοι· φρόνησον, ὦ κασιγνήτη, πατήρ
 ὥς νῦν ἀπεχθὴς δυσκλεῆς τ' ἀπώλετο, 50
 πρὸς αὐτοφώρῳ ἀμπλακημάτων διπλᾶς
 ὕψεις ἀράξας αὐτὸς αὐτουργῷ χερσί·
 ἔπειτα μήτηρ καὶ γυνή, διπλοῦν ἔπος,

admits I am on T₂: the unworthy death of the
brother is hundred to be an.

anemurion - forbidding the corpse not be buried.
stator = pleasant to the senses, looks some store,
as the thing of this pleasure collecting.

apator = sarcastically used. an excellent Hecor.

syphus = combination of a great part of the world.
is present in soph. It was more a great than
perfect in character.

Syphusentor = Septem 129.

use of familiar expressions with subtle signification.
of the meaning of burying cannot come in here,
the translation reads barrow, erroneously. It has been
suggested of burrow, which is the same as of a row,
while this is used in connection with the in the
sense of lying up. The scholar did not take barrow.

41. Bar = the force of this parabola

tion = non otherwise. where, at what place are you
wandering. a = 21 p. 1. abo.

43. And the you the hand you hand I keep my hand.

45. Epuror epie = the juxtaposition of these. you may
mean my friends my prospects.
the selection out working up of this speech.

Ἐτεοκλέα μὲν, ὡς λέγουσι, [σὺν δίκη
 χρησθεὶς δικαίᾳ] καὶ νόμῳ κατὰ χθονὸς
 ἔκρυψε τοῖς ἔνερθεν ἐντιμον νεκροῖς· 25
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 καὶ δεῦρο νεῖσθαι ταῦτα τοῖσι μὴ εἰδόσιν
 σαφῇ προκηρύξοντα, καὶ τὸ πρᾶγμ' ἔργειν
 οὐχ ὥς παρ' οὐδέν, ἀλλ' ὅς ἂν τούτων τι δρᾷ, 35
 φόνον προκείσθαι δημόλευστον ἐν πόλει.
 οὕτως ἔχει σοι ταῦτα, καὶ δείξεις τάχα
 εἴτ' εὐγενὴς πέφυκας εἴτ' ἐσθλὼν κακῇ.
 ΙΣ. τί δ', ὦ ταλαῖφρον, εἰ τάδ' ἐν τούτοις, ἐγὼ
 λύουσ' ἂν ἢ ᾗάπτουσα προσθείμην πλέον; 40
 ΑΝ. εἰ ξυμπονήσεις καὶ ξυνεργάσει σκόπει.
 ΙΣ. ποῖόν τι κινδύνευμα; ποῖ γνώμης ποτ' εἶ;
 ΑΝ. εἰ τὸν νεκρὸν ξὺν τῇδε κουφιεῖς χειρί.
 ΙΣ. ἢ γὰρ νοεῖς θάπτειν σφ', ἀπόρρητον πόλει;
 ΑΝ. τὸν γοῦν ἐμὸν κοῦ τὸν σὸν, ἦν σὺ μὴ θέλῃς 45
 [ἀδελφόν· οὐ γὰρ δὴ προδοῦς' ἁλώσομαι].
 ΙΣ. ὦ σχετλία, Κρέοντος ἀντειρηκός;
 ΑΝ. ἀλλ' οὐδὲν αὐτῷ τῶν ἐμῶν μ' εἰργεῖν μέτα.
 ΙΣ. οἴμοι· φρόνησον, ὦ κασιγνήτη, πατὴρ
 ὡς νῦν ἀπεχθὴς δυσκλεῆς τ' ἀπώλετο, 50
 πρὸς αὐτοφώρων ἀμπλακημάτων διπλᾶς
 ὕψεις ἀράξας αὐτὸς αὐτουργῶν χειρί·
 ἔπειτα μῆτηρ καὶ γυνή, διπλοῦν ἔπος,

πλεκταῖσιν ἀρτάναισι λωβᾶται βίον·
 τρίτον δ' ἀδελφῶ δύο μίαν καθ' ἡμέραν 55
 αὐτοκτονοῦντε τῷ ταλαιπῶρῳ μόρον
 κοινὸν κατειργάσαντ' ἐπαλλήλοιν χεροῖν.
 νῦν δ' αὖ μόνα δὴ νῶ λελειμμένα σκόπει
 ὅσῳ κάκιστ' ὀλοόμεθ', εἰ νόμου βία
 ψῆφον τυράννων ἢ κρᾶτη παρέξιμεν. 60
 ἀλλ' ἐννοεῖν χρὴ τοῦτο μὲν γυναιχ' ὅτι
 ἔφυνεν, ὥς πρὸς ἄνδρας οὐ μαχομένα·
 ἔπειτα δ' οὐνεκ' ἀρχόμεσθ' ἐκ κρείσσονων,
 καὶ ταῦτ' ἀκούειν κᾶτι τῶνδ' ἀλγίονα.
 ἐγὼ μὲν οὖν αἰτοῦσα τοὺς ὑπὸ χθονὸς 65
 ξύγγνοιαν ἰσχεῖν, ὥς βιάζομαι τάδε,
 τοῖς ἐν τέλει βεβῶσι κείσομαι· τὸ γὰρ
 περισσὰ πράσσειν οὐκ ἔχει νοῦν οὐδένα.
 AN. οὔτ' ἂν κελεύσαιμ' οὔτ' ἂν, εἰ θέλοις ἔτι
 πράσσειν, ἐμοῦ γ' ἂν ἡδέως θορόης μέτα. 70
 ἀλλ' ἴσθ' ὁποῖά σοι δοκεῖ, κείνον δ' ἐγὼ
 θάψω. καλὸν μοι τοῦτο ποιούσῃ θανεῖν.
 φίλῃ μετ' αὐτοῦ κείσομαι, φίλου μέτα,
 ὅσια πανουργήσας· ἐπεὶ πλείων χρόνος
 ὃν δεῖ μ' ἀρέσκειν τοῖς κάτω τῶν ἐνθάδε. 75
 ἐκεῖ γὰρ αἰεὶ κείσομαι· σὺ δ', εἰ δοκεῖ,
 τὰ τῶν θεῶν ἐντιμ' ἀτιμάσας ἔχε.
 IΣ. ἐγὼ μὲν οὐκ ἄτιμα ποιοῦμαι, τὸ δὲ
 βία πολιτῶν δοῶν ἔφυν ἀμήχανος.
 AN. σὺ μὲν τάδ' ἂν προύχοι· ἐγὼ δὲ δὴ τάφον 80
 χάσουσ' ἀδελφῷ φιλιτάτῳ πορεύσομαι.
 IΣ. οἷμοι ταλαίνης, ὥς ὑπερδέδοικά σου.
 AN. μή μου προτάρβει· τὸν σὸν ἐξόρθον πότμον.
 IΣ. ἀλλ' οὖν προμηνύσης γε τοῦτο μηδενὶ

ΑΡΙΣΤΟΦΑΝΟΥΣ ΓΡΑΜΜΑΤΙΚΟΥΤ.

Ἀντιγόνη παρὰ τὴν πρόσταξιν τῆς πόλεως θάψασα τὸν Πολυνεῖκην ἐφωράθη, καὶ εἰς μνημεῖον κατάγειον ἐντεθεῖσα παρὰ τοῦ Κρέοντος ἀνήρηται· ἐφ' ἣ καὶ Αἴμων δυσπαθήσας διὰ τὸν εἰς αὐτὴν ἔρωτα ξίφει ἑαυτὸν διεχειρίσατο. ἐπὶ δὲ τῷ τούτου θανάτῳ καὶ ἡ μήτηρ Εὐρυδίκη αὐτὴν ἀνείλε.

Κεῖται ἡ μυθοποιία καὶ παρ' Εὐριπίδῃ ἐν Ἀντιγόῃ· πλὴν ἐκεῖ φωραθεῖσα μετὰ τοῦ Αἴμονος δίδεται πρὸς γάμου κοινωνίαν καὶ τέκνον τίκει τὸν Μαιόνα.

Ἡ μὲν σκηνὴ τοῦ δράματος ὑπόκειται ἐν Θήβαις ταῖς Βοιωτικαῖς· ὁ δὲ χορὸς συνέστηκεν ἐξ ἐπιχωρίων γερόντων· προλογίζει δὲ ἡ Ἀντιγόνη· ὑπόκειται δὲ τὰ πράγματα ἐπὶ τῶν Κρέοντος βασιλείων. τὸ δὲ κεφάλαιόν ἐστι τάφος Πολυνεῖκους, Ἀντιγόνης ἀναίρεσις, θάνατος Αἴμονος καὶ μῦθος Εὐρυδίκης τῆς Αἴμονος μητρός. φασὶ δὲ τὸν Σοφοκλέα ἠξιώσθαι τῆς ἐν Σάμῳ στρατηγίας εὐδοκμήσαντα ἐν τῇ διδασκαλίᾳ τῆς Ἀντιγόνης. λέλεκται δὲ τὸ δράμα τοῦτο τριακοστὸν δεύτερον.

ΣΑΛΟΥΣΤΙΟΥΤ.

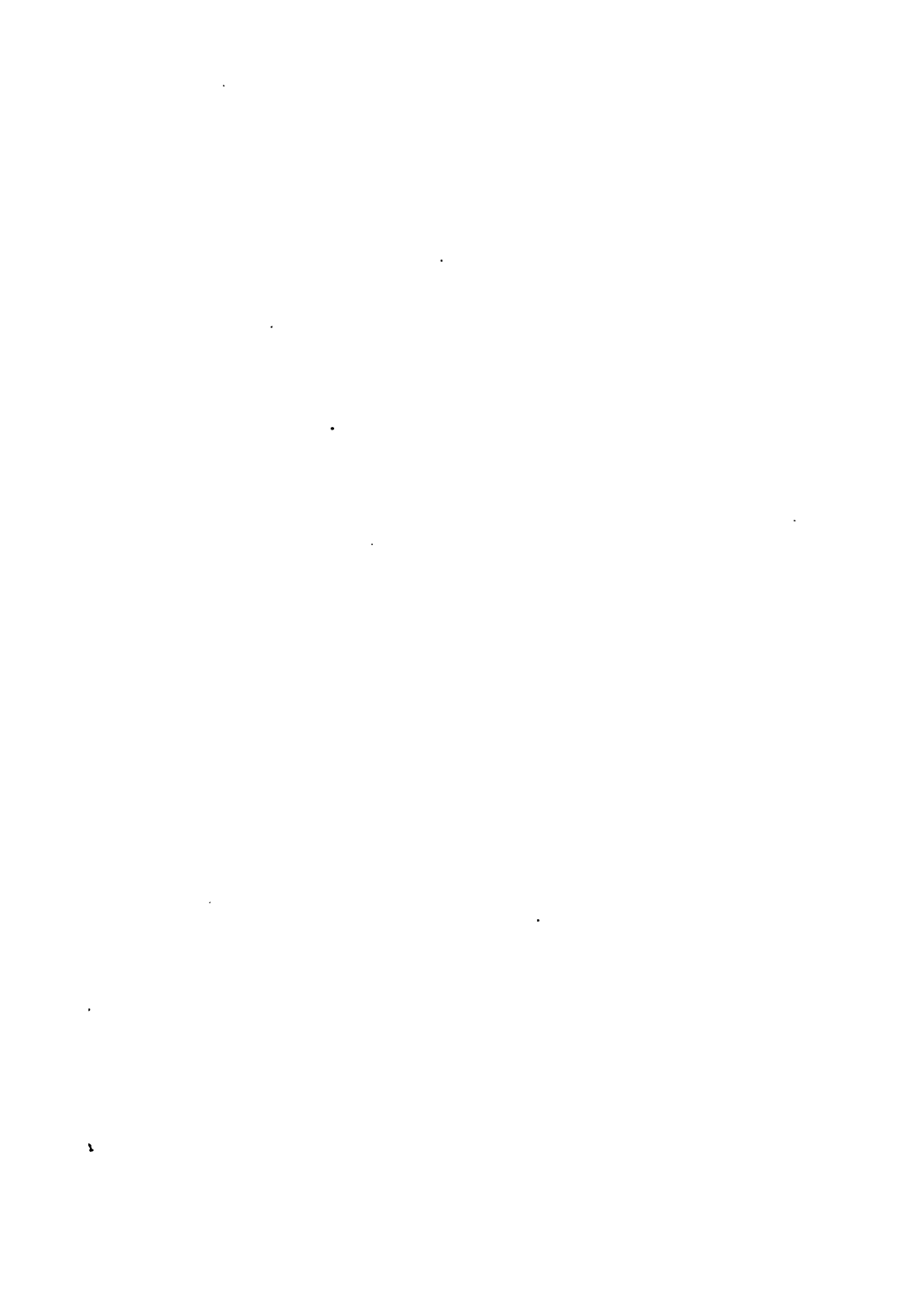
Τὸ μὲν δράμα τῶν καλλίστων Σοφοκλέους· στασιάζεται δὲ τὰ περὶ τὴν ἡρωίδα ἱστορούμενα καὶ τὴν ἀδελφὴν αὐτῆς Ἰσμήνην. ὁ μὲν γὰρ Ἴων ἐν τοῖς διδυράμβοις καταπρησθῆναι φησιν ἀμφοτέρως ἐν τῷ ἱερῷ τῆς Ἥρας ὑπὸ Λαοδάμαντος τοῦ Ἑτεοκλέους· Μιμνερμος δὲ φησὶ τὴν μὲν Ἰσμήνην προσομιλοῦσαν Θεοκλυμένῳ ὑπὸ Τυδέως κατὰ Ἀθηνᾶς ἐγκέλευσιν τελευτῆσαι.

Ταῦτα μὲν οὖν ἐστὶ τὰ ξένως περὶ τῶν ἡρωίδων ἱστορούμενα· ἡ μὲντοι κοινὴ δόξα σπουδαίας αὐτὰς ὑπείληφεν καὶ φιλαδέλφους δαιμονίως, ἣ καὶ οἱ τῆς τραγωδίας ποιηταὶ ἐπόμενοι τὰ περὶ αὐτὰς διατέθεινται. τὸ δὲ δράμα τὴν ὀνομασίαν ἔσχεν ἀπὸ τῆς παρεχούσης τὴν ὑπόθεσιν Ἀντιγόνης.

ὑπόκειται δὲ ἄταφον τὸ σῶμα Πολυνείκους, καὶ Ἀντιγόνη θάπτειν αὐτὸ πειρωμένη παρὰ τοῦ Κρέοντος κωλύεται· φωραθεῖσα δὲ αὐτὴ θάπτουσα ἀπόλλυται, Αἴμων τε ὁ Κρέοντος ἐρῶν αὐτῆς καὶ ἀφορήτως ἔχων ἐπὶ τῇ τοιαύτῃ συμφορᾷ αὐτὸν διαχειρίζεται· ἐφ' ᾧ καὶ ἡ μήτηρ Εὐρυδίκη τελευτᾷ τὸν βίον ἀγχόνη.

ΤΠΟΘΕΣΙΣ.

Ἀποθανόντα Πολυνείκη ἐν τῷ πρὸς τὸν ἀδελφὸν μονομαχίῳ Κρέων ἄταφον ἐκβαλὼν κηρύττει μηδένα αὐτὸν θάπτειν, θάνατον τὴν ζημίαν ἀπειλήσας. τοῦτον Ἀντιγόνη ἢ ἀδελφὴ θάπτειν πειρᾶται. καὶ δὴ λαθοῦσα τοὺς φύλακας ἐπιβάλλει χῶμα· οἷς ἐπαπειλεῖ θάνατον ὁ Κρέων, εἰ μὴ τὸν τοῦτο δράσαντα ἐξεύροιεν. οὗτοι τὴν κόνην τὴν ἐπιβεβλημένην καθαίροντες οὐδὲν ἤττον ἐφροῦρουν. ἐπελθοῦσα δὲ ἡ Ἀντιγόνη καὶ γυμνὸν εὐροῦσα τὸν νεκρὸν ἀνοιμῶξασα ἑαυτὴν εἰσαγγέλλει. ταύτην ὑπὸ τῶν φυλάκων παραδεδομένην Κρέων καταδικάζει καὶ ζῶσαν εἰς τύμβον καθεῖρξεν. ἐπὶ τούτοις Αἴμων, ὁ Κρέοντος νιός, ὃς ἐμνάτο αὐτήν, ἀγανακτήσας ἑαυτὸν προσεπισφάζει τῇ κόρῃ ἀπολομένη ἀγχόνη, Τειρεσίῳ ταῦτα προθεσπίσαντος· ἐφ' ᾧ λυπηθεῖσα Εὐρυδίκη, ἡ τοῦ Κρέοντος γαμετή, ἑαυτὴν ἀποσφάζει. καὶ τέλος θρηνεῖ Κρέων τὸν τοῦ παιδὸς καὶ τῆς γαμετῆς θάνατον.



ὑπόκειται δὲ ἄταφον τὸ σῶμα Πολυνείκους, καὶ Ἀντιγόνη θάπτειν αὐτὸ πειρωμένη παρὰ τοῦ Κρέοντος κωλύεται· φωραθεῖσα δὲ αὐτὴ θάπτουσα ἀπόλλυται, Αἴμων τε ὁ Κρέοντος ἑρῶν αὐτῆς καὶ ἀφορήτως ἔχων ἐπὶ τῇ τοιαύτῃ συμφορᾷ αὐτὸν διαχειρίζεται· ἐφ' ᾧ καὶ ἡ μήτηρ Εὐρυδίκη τελευτᾷ τὸν βίον ἀγχώνη.

ΤΠΟΘΕΣΙΣ.

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ANTIFONH.

ὦ κοινὸν ἀντάδελφον Ἰσμήνης κάρα,
 ἄρ' οἶσθ' ὃ τι Ζεὺς τῶν ἀπ' Οἰδίπου κακῶν
 ἐλλείπον οὐχλὶ νῦν ἔτι ζῶσαι τελεῖ;
 οὐδὲν γὰρ οὔτ' ἀλγεινὸν οὔτ' ἀτήσιμον
 οὔτ' αἰσχρὸν οὔτ' ἄτιμόν ἐσθ', ὅποιον οὐ 5
 τῶν σῶν τε καμῶν οὐκ ὕπαπ' ἐγὼ κακῶν.
 καὶ νῦν τί τοῦτ' αὖ φασι πανθήμω πόλει
 κήρυγμα θεῖναι τὸν στρατηγὸν ἀρτίως;
 ἔχεις τι κελσέκουσας; ἢ σε λανθάνει
 πρὸς τοὺς φίλους στείχοντα τῶν ἐχθρῶν κακά; 10

ΙΣΜΗΝΗ.

ἐμοὶ μὲν οὐδεὶς μῦθος, Ἀντιγόνη, φίλων
 οὔθ' ἡδὺς οὔτ' ἀλγεινὸς ἔκετ' ἐξ ὅτου
 δυοῖν ἀδελφοῖν ἐστερήθημεν δύο,
 μιᾷ θανόντων ἡμέρᾳ διπλῇ χειρί·
 ἐπεὶ δὲ φροῦδός ἐστιν Ἀργείων στρατὸς 15
 ἐν νυκτὶ τῇ νῦν, οὐδὲν οἶδ' ὑπέρτερον,
 οὔτ' εὐτυχοῦσα μᾶλλον οὔτ' ἀτωμένη.

ΑΝ. ἤδη καλῶς, καὶ σ' ἐκτὸς αὐλείων πυλῶν
 τοῦδ' εἵνεκ' ἐξέπεμπον, ὥς μόνη κλύοις.

ΙΣ. τί δ' ἔστι; δηλοῖς γὰρ τι καλχαίνουσ' ἔπος. 20

ΑΝ. οὐ γὰρ τάφου νῦν τῷ κασιγνήτῳ Κρέων
 τὸν μὲν προτίσας, τὸν δ' ἀτιμάσας ἔχει;

Ἐτεοκλέα μὲν, ὥς λέγουσι, [σὺν δίκη
 χρησθεὶς δικαίᾳ] καὶ νόμῳ κατὰ χθονὸς
 ἔκρυψε τοῖς ἔνερθευ ἐντιμον νεκροῖς· 25
 τὸν δ' ἀθλίως θανόντα Πολυνείκους νέκυν
 ἀστοῖσί φασιν ἐκκεκηρῦχθαι τὸ μὴ
 τάφῳ καλύψαι μηδὲ κωκῦσαί τινα,
 ἔἴν δ' ἄκλαντον, ἄταφον, οἴωνοις γλυκὺν
 θησαυρὸν εἰσορμῶσι πρὸς χάριν βορᾶς. 30
 τοιαῦτά φασι τὸν ἀγαθὸν Κρέοντά σοι
 κάμοι, λέγω γὰρ κάμέ, κηρύξαντ' ἔχειν,
 καὶ δεῦρο νεῖσθαι ταῦτα τοῖσι μὴ εἰδόσιν
 σαφῇ προκηρύξοντα, καὶ τὸ πρᾶγμ' ἔγειν
 οὐχ ὥς παρ' οὐδέν, ἀλλ' ὅς ἂν τούτων τι δρᾷ, 35
 φόνον προκεῖσθαι δημόλευστον ἐν πόλει.
 οὕτως ἔχει σοι ταῦτα, καὶ δεῖξεις τάχα
 εἴτ' εὐγενὴς πέφυκας εἴτ' ἐσθλῶν κακῇ.

ΙΣ. τί δ', ὦ ταλαίφρον, εἰ τάδ' ἐν τούτοις, ἐγὼ
 λύουσ' ἂν ἢ ῥάπτουσα προσθείμην πλέον; 40
 ΑΝ. εἰ ξυμπονήσεις καὶ ξυνεργάσει σκόπει.
 ΙΣ. ποῖόν τι κινδύνευμα; ποῖ γνώμης ποτ' εἶ;
 ΑΝ. εἰ τὸν νεκρὸν ξὺν τῇδε κουφιεῖς χερσί.
 ΙΣ. ἢ γὰρ νοεῖς θάπτειν σφ', ἀπόρρητον πόλει;
 ΑΝ. τὸν γοῦν ἐμὸν κοῦ τὸν σόν, ἦν σὺ μὴ θέλῃς 45
 [ἀδελφόν· οὐ γὰρ δὴ προδοῦς' ἀλώσομαι].
 ΙΣ. ὦ σχετλία, Κρέοντος ἀντειρηκός;
 ΑΝ. ἀλλ' οὐδὲν αὐτῷ τῶν ἐμῶν μ' εἰργεῖν μέτα.
 ΙΣ. οἴμοι· φρόνησον, ὦ κασιγνήτη, πατήρ
 ὥς νῦν ἀπεχθὴς δυσκλεῆς τ' ἀπώλετο,
 πρὸς αὐτοφώρων ἀμπλακημάτων διπλᾶς
 ὕψεις ἀράξας αὐτὸς αὐτουργῶ χερσί·
 ἔπειτα μῆτηρ καὶ γυνή, διπλοῦν ἔπος,

25

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35

40

45

50

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ὦ κοινὸν ἀντάδελφον Ἰσμήνης κάρα,
 ἄρ' οἶσθ' ὃ τι Ζεὺς τῶν ἀπ' Οἰδίππου κακῶν
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 ἐν νυκτὶ τῇ νῦν, οὐδὲν οἶδ' ὑπέρτερον,
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 τὸν δ' ἀθλίως θανόντα Πολυνείκους νέκυν
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 εἴν δ' ἄκλαυτον, ἄταφον, οἴωνοις γλυκὺν
 θησαυρὸν εἰσορμῶσι πρὸς χάριν βορᾶς. 30
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 σαφῇ προκηρύξοντα, καὶ τὸ πρᾶγμ' ἔγειν
 οὐχ ὡς παρ' οὐδέν, ἀλλ' ὅς ἂν τούτων τι δρᾷ, 35
 φθὸν προκείσθαι δημόλευστον ἐν πόλει.
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 εἰτ' εὐγενὴς πέφυκας εἰτ' ἐσθλὼν κακῇ.
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- ΙΣ. ποῖόν τι κινδύνευμα; ποῖ γνώμης ποτ' εἶ;
- ΑΝ. εἰ τὸν νεκρὸν ξὺν τῇδε κουφιεῖς χερσί.
- ΙΣ. ἢ γὰρ νοεῖς θάπτειν σφ', ἀπόρρητον πόλει;
- ΑΝ. τὸν γοῦν ἐμὸν κοῦ τὸν σόν, ἦν σὺ μὴ θέλῃς 45
 [ἀδελφόν· οὐ γὰρ δὴ προδοῦς' ἀλώσομαι].
- ΙΣ. ὦ σχετλία, Κρέοντος ἀντειρηκότος;
- ΑΝ. ἀλλ' οὐδὲν αὐτῷ τῶν ἐμῶν μ' εἰργεῖν μέτα.
- ΙΣ. οἴμοι· φρόνησον, ὦ κασιγνήτη, πατήρ
 ὡς νῦν ἀπεχθὴς δυσκλεῆς τ' ἀπώλετο, 50
 πρὸς αὐτοφώρων ἀμπλακημάτων διπλᾶς
 ὕψεις ἀράξας αὐτὸς αὐτουργῇ χερσί·
 ἔπειτα μήτηρ καὶ γυνή, διπλοῦν ἔπος,

πλεκταῖσιν ἀρτάναισι λαβᾶται βίον·
 τρίτον δ' ἀδελφῶ δύο μίαν καθ' ἡμέραν 55
 αὐτοκτονοῦντε τῷ ταλαιπώρῳ μόρον
 κοινὸν κατειργάσαντ' ἐπαλλήλοιν χεροῖν.
 νῦν δ' αὖ μόνῃ δὴ νῶ λειψιμμένα σκόπει
 ὅσῳ κἀκιστ' ὀλούμεθ', εἰ νόμου βία
 ψῆφον τυράννων ἢ κράτη παρέξιμεν. 60
 ἀλλ' ἐννοεῖν χρὴ τοῦτο μὲν γυναιχ' ὅτι
 ἔφυνμεν, ὥς πρὸς ἄνδρας οὐ μαχουμένα·
 ἔπειτα δ' οὔνεκ' ἀρχόμεσθ' ἐκ κρείσσονων,
 καὶ ταῦτ' ἀκούειν κἄτι τῶνδ' ἀλγίονα.
 ἐγὼ μὲν οὖν αἰτούσα τοὺς ὑπὸ χθονὸς 65
 ξύγγνοιαν ἴσχειν, ὥς βιάζομαι τάδε,
 τοῖς ἐν τέλει βεβῶσι πείσομαι· τὸ γὰρ
 περισσὰ πρᾶσσειν οὐκ ἔχει νοῦν οὐδένα.
 AN. οὔτ' ἂν κελεύσαιμ' οὔτ' ἂν, εἰ θέλοις ἔτι
 πρᾶσσειν, ἐμοῦ γ' ἂν ἡδέως θρῆνης μέτα. 70
 ἀλλ' ἴσθ' ὁποῖά σοι δοκεῖ, κείνων δ' ἐγὼ
 θάψω. καλὸν μοι τοῦτο ποιούσῃ θανεῖν.
 φίλῃ μετ' αὐτοῦ κείσομαι, φίλου μέτα,
 ὅσα πανουργήσας· ἐπεὶ πλείων χρόνος
 ὃν δεῖ μ' ἀρέσκειν τοῖς κάτω τῶν ἐνθάδε. 75
 ἐκεῖ γὰρ αἰεὶ κείσομαι· σὺ δ', εἰ δοκεῖ,
 τὰ τῶν θεῶν ἐντιμ' ἀτιμάσας ἔχε.
 IΣ. ἐγὼ μὲν οὐκ ἄτιμα ποιοῦμαι, τὸ δὲ
 βία πολιτῶν δρᾶν ἔφυν ἀμήχανος.
 AN. σὺ μὲν τάδ' ἂν προύχοι· ἐγὼ δὲ δὴ τάφον 80
 χώσουσ' ἀδελφῷ φιλιότην πορεύσομαι.
 IΣ. οἴμοι ταλαίνης, ὥς ὑπερδέδοικά σου.
 AN. μὴ μου προτάρβει· τὸν σὸν ἐξόρθον πότμον.
 IΣ. ἀλλ' οὔν προμηνύσης γε τοῦτο μηδενὶ

- τοῦργον, κρυφῇ δὲ κεῖθε, σὺν δ' αὖτως ἐγώ. 85
- AN οἱμοι, καταύδα· πολλὸν ἐχθίων ἔσει
σιγῶς, εἰ μὴ πᾶσι κηρύξης τάδε.
- ΙΣ. θερμὴν ἐπὶ ψυχροῖσι καρδίαν ἔχεις.
- AN. ἀλλ' οἷδ' ἀρέσκουσ' οἷς μάλισθ' ἀδεῖν με χρή.
- ΙΣ. εἰ καὶ θυνήσῃ γ'· ἀλλ' ἀμηχάνων ἐρᾷς. 90
- AN. οὐκοῦν, ὅταν δὴ μὴ σθένω, πεπαύσομαι.
- ΙΣ. ἀρχὴν δὲ θηρᾶν οὐ πρόπει τὰμήχανα.
- AN. εἰ ταῦτα λέξεις, ἐχθαρεῖ μὲν ἐξ ἐμοῦ,
ἐχθρὰ δὲ τῷ θανόντι προσκείσῃ δίκη.
ἀλλ' ἔα με καὶ τὴν ἐξ ἐμοῦ δυσβουλίαν 95
παθεῖν τὸ δεινὸν τοῦτο· πείσομαι γὰρ οὐ
τοσοῦτον οὐδὲν ὥστε μὴ οὐ καλῶς θανεῖν.
- ΙΣ. ἀλλ' εἰ δοκεῖ σοι, στείχε· τοῦτο δ' ἴσθ' ὅτι
ἄνους μὲν ἔρχει, τοῖς φίλοις δ' ὀφθῶς φίλη.

ΧΟΡΟΣ.

ἀκτὺς ἀελίου, τὸ κάλλιστον ἑπταπύλῳ φανέν 100
Θήβα τῶν προτέρων φάος,
ἐφάνθης ποτ', ὧ χρυσέας ἀμέρας βλέφαρον,
Διρκαίων ὑπὲρ ῥεέθρων μολοῦσα, 105
τὸν λεύκασπιν Ἀργόθεν ἐκ φῶτα βάντα παν-
σαγία

φνγάδα πρόδρομον δξυτέρῳ κινήσασα χαλινῷ·
δν ἐφ' ἡμετέρα γῇ Πολυνείκης 110
ἀρθεῖς νεικέων ἐξ ἀμφιλόγων
υ υ - υ υ - ὀξέα κλάζων
αἰετὺς εἰς γῆν ὧς ὑπερέπτη,
λευκῆς χιόνος πτέρυγι στεγανὸς
πολλῶν μεθ' ὅπλων 115
ξύν θ' ἱπποκόμοις κορύθυσσιν.

ans Port. 465. This same idea is prominent thru

Ποτανοποιος = the fisher's profit is insignificant - I shall have earned the mistake of stopping, be one who has stopped.

49. You must not hunt the impracticable. Know the limit and the sea come not all the metaphors.

απογοητ = is used admirably in negative sentences.

ορτυξ = ad, ty, ty, you are genuinely dear.

in between the odd occurred a reciprocal by the choragus ~~in between~~ during which they matched.

αυτις = a favorite word of sophocles.

θεμελιον = were to the west of the cities, the cup
dant across the city to the forums.

πυθιον = is necessarily referring to past litter.

106. very corrupt.

116. The choragus takes it up. When all the occasion with
a view to buy something was aroused. 277 suggests to the
dances of merriment and peace.

εργασιας = the Carpenter's shields of the Cerynia

9mfi 11apw = gaping over our gates -

2p4 = stank freshly by itself.

II 9aror = implies that the Argon were used patch
wicker to set fire to the city.

Bafbidw = the gate of our ramparts.

2ch = the baskets of their pan-folies

The story begins with error and ends with ~~error~~.

στάς δ' ὑπὲρ μελάθρων φονώσασιν ἀμφιχανῶν
κύκλῳ

λόγχαις ἐπτάπυλον στόμα
ἔβα, πρὶν ποθ' ἀμετέρων αἱμάτων γένυσιν 120
πλησθῆναι τε καὶ στεφάνωμα πύργων
πενκάενδ' Ἥφαιστον εἰλεῖν· τοῖος ἀμφὶ νῶτ'
ἐτάθη

πάταγος Ἄρεος, ἀντιπάλου δυσχείρωμα δράκοντος.
Ζεὺς γὰρ μεγάλης γλώσσης κόμπους 127

ὑπερεχθαίρει, καὶ σφας ἐσιδὼν
πολλῶ φεύματι προσνισσομένους
χρυσοῦ καναχῆς ὑπεροπλίαις, 130
παλτῶ φηπτεῖ πυρὶ βαλβίδων
ἐπ' ἄκρων ἤδη

νίκην ὀρμῶντ' ἀλαλάξαι.
ἀντιτύπα δ' ἐπὶ γὰρ πέσε τανταλωθεὶς
πυρφόρος, ὃς τότε μαινομένα ξὺν ὀρμῇ 135
βακχεύων ἐπέπνει

φιπαῖς ἐχθίστων ἀνέμων.
εἶχε δ' ἄλλα τὰ μέν,
ἄλλα δ' ἐπ' ἄλλοις ἐπενώμα στυφελίζων μέγας
Ἄρης

δεξιόσειρος. 140
ἐπὶ λοχαγοὶ γὰρ ἐφ' ἐπὶ πύλαις
ταχθέντες ἴσοι πρὸς ἴσους ἔλιπον
Ζητὶ τροπαίῳ πάγκαλκα τέλη,
πλὴν τοῖν στυγεροῖν, ὃ πατὴρ ἐνὸς
μητρὸς τε μιᾶς φύντε καθ' αὐτοῖν 145
δικρατεῖς λόγχας στήσαντ' ἔχετον
κοινοῦ θανάτου μέρος ἄμφω.

134—140 = 148—154.

ἀλλὰ γὰρ ἃ μεγαλῶνυμος ἦλθε Νίκα
 τῷ πολυαρμάτῳ ἀντιχαρεῖσα Θήβα,
 ἐκ μὲν δὴ πολέμων
 τῶν νῦν θέσθε λησμοσύναν,
 θεῶν δὲ ναοὺς χοροῖς
 παννυχίοις πάντας ἐπέλθωμεν, ὁ Θήβας δ' ἐλε-
 λίχθων

Βάκχιος ἄρχοι.
 ἀλλ' ὅδε γὰρ δὴ βασιλεὺς χώρας,
 Κρέων ὁ Μενοικέως,
 νεοχμοῖσι θεῶν ἐπὶ συντυχίαις
 χωρεῖ, τίνα δὴ μῆτιν ἐλίσσων,
 ὅτι σύγκλητον τήνδε γερόντων
 προύθετο λέσχην,
 κοινῷ κηρύγματι πέμψας;

ΚΡΕΩΝ.

ἄνδρες, τὰ μὲν δὴ πόλεος ἀσφαλῶς θεοὶ
 πολλῷ σάλῳ σείσαντες ὥρθωσαν πάλιν·
 ὑμᾶς δ' ἐγὼ πομποῖσιν ἐκ πάντων δίχα
 ἔστειλ' ἰκέσθαι, τοῦτο μὲν τὰ Λαῖου
 σέβοντας εἰδῶς εὖ θρόνων ἀεὶ κράτη,
 τοῦτ' αὖθις, ἥνικ' Οἰδίπους ὥρθου πόλιν,
 κάπελ διώλετ', ἀμφὶ τοὺς κείνων ἔτι
 παῖδας μένοντας ἐμπέδοις φρονήμασιν.
 ὅτ' οὖν ἐκείνοι πρὸς δικλῆς μοίρας μίαν
 καθ' ἡμέραν ὤλοντο παῖσαντές τε καὶ
 πληγέντες αὐτόχειρι σὸν μιάσματι,
 ἐγὼ κράτη δὴ πάντα καὶ θρόνους ἔχω
 γένους κατ' ἀγχιστεῖα τῶν ὀλωλότων.
 ἀμήχανον δὲ παντὸς ἀνδρὸς ἐμαθεῖν
 ψυχὴν τε καὶ φρόνημα καὶ γνώμην, πρὶν ἂν

κεκορσ = bedfellow and his sons, and Saur's son.

κεκορσ = the person lodged in the throne.

φραγμα = the defuncts, a policy of a state. $\nu\alpha\gamma\eta$
is general. προφηρ is purely intellectual for the
individual.

Epim = very important work.

Epithras = keeps his tongue under lock and key
a favorite metaphor with Soph. and Aeschylus.

Epiphras = not only thimble, but hat as a friend
oppos = while she is sailing on an even keel.

Epithras = pres. but with future meaning.

Epithras = I do used of future in ancient, also
often fallen.

Epithras = in war.

Epithras = corrected from the infinitive.

Epithras = salute the name with the exclamation cry.

ἀρχαῖς τε καὶ νόμοισιν ἐντριβῆς φανῆ.
 ἐμοὶ γὰρ ὅστις πᾶσαν εὐδύνων πόλιν
 μὴ τῶν ἀρίστων ἄπτεται βουλευμάτων,
 ἀλλ' ἐκ φόβου του γλῶσσαν ἐγκλήσας ἔχει, 180
 κάκιστος εἶναι νῦν τε καὶ πάλαι δοκεῖ·
 καὶ μείζον ὅστις ἀντὶ τῆς αὐτοῦ πάτρας
 φίλον νομίζει, τοῦτον οὐδαμοῦ λέγω.
 ἐγὼ γάρ, ἴστω Ζεὺς ὁ πάνθ' ὀρώων ἀεὶ,
 οὗτ' ἂν σιωπήσαιμι τὴν αἶτην ὀρώων 185
 στείχουσιν ἀστοῖς ἀντὶ τῆς σωτηρίας,
 οὗτ' ἂν φίλον ποτ' ἄνδρα δυσμενῇ χθονὸς
 θεῖμην ἐμαντῶ, τοῦτο γινώσκων ὅτι
 ἦδ' ἐστὶν ἡ σφάρισσα καὶ ταύτης ἐπι
 πλέοντες ὀρθῆς τοὺς φίλους ποιούμεθα. 190
 τοιοῖσδ' ἐγὼ νόμοισι τήνδ' αὖξω πόλιν,
 καὶ νῦν ἀδελφὰ τῶνδε κηρύξας ἔχω
 ἀστοῖσι παιδῶν τῶν ἀπ' Οἰδίου περὶ·
 Ἐτεοκλέα μὲν, ὃς πόλεως ὑπερμαχῶν
 ὄλωλε τῆσδε, πάντ' ἀριστεύσας δόρει, 195
 τάφῳ τε κρύψαι καὶ τὰ πάντ' ἀφαιγεῖν
 ἂ τοῖς ἀρίστοις ἐρχεται κάτω νεκροῖς·
 τὸν δ' αὖ ξύναιμον τοῦδε, Πολυνείκη λέγω,
 ὃς γῆν πατρώαν καὶ θεοὺς τοὺς ἐγγενεῖς
 φρυγὰς κατελθὼν ἠθέλησε μὲν πυρὶ 200
 πρῆσαι κατ' ἑκρας, ἠθέλησε δ' αἵματος
 κοινοῦ πάσασθαι, τοὺς δὲ δουλώσας ἄγειν,
 τοῦτον πόλει τῇδ' ἐκκεκήρυκται τάφῳ
 μήτε κτερίζειν μήτε κωκυῖναι τινα,
 ἔαν δ' ἄθαρτον καὶ πρὸς οἰωνῶν δέμας 205
 καὶ πρὸς κυνῶν ἐδεστὸν αἰχισθέν τ' ἰδεῖν.
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Epou = very important work.

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τιμὴν προέξουσ' οἱ κακοὶ τῶν ἐνδίκων·
 ἀλλ' ὅστις εὖνους τῇδε τῇ πόλει, θανὼν
 καὶ ζῶν ὁμοίως ἐξ ἐμοῦ τιμῆσεται. 210

ΧΟ. σοὶ ταῦτ' ἀρέσκει, καὶ Μενοικέως Κρέον,
 τὸν τῇδε δύσνουν κᾶς τὸν εὐμενῇ πόλει·
 νόμῳ δὲ χρῆσθαι παντί που πάρεστί σοι
 καὶ τῶν θανόντων χάποσοι ζῶμεν πέρι.

ΚΡ. πῶς ἂν σκοποὶ νῦν εἴτε τῶν εἰρημένων; 215

ΧΟ. νεωτέρῳ τῷ τοῦτο βασιτάζειν πρόθεος.

ΚΡ. ἀλλ' εἰς' ἔτοιμοι τοῦ νεκροῦ γ' ἐπίσκοποι.

ΧΟ. τί δῆτ' ἂν ἄλλο τοῦτ' ἐπεντέλλοις ἐτι;

ΚΡ. τὸ μὴ 'πιχωρεῖν τοῖς ἀπιστοῦσιν τάδε.

ΧΟ. οὐκ ἔστιν οὕτω μῶρος ὃς θανεῖν ἐρᾷ. 220

ΚΡ. καὶ μὴν ὁ μισθὸς γ' οὗτος· ἀλλ' ὑπ' ἐλπίδων
 ἄνδρας τὸ κέρδος πολλάκις διώλεσεν.

ΦΤΛΑΞ.

ἄναξ, ἐρῶ μὲν οὐχ ὅπως τάχους ὑπο
 δύσπνους ἰκάνω κοῦφον ἐξάρας πόδα.

πολλὰς γὰρ ἔσχον φροντίδων ἐπιστάσεις, 225

δοτοῖς κυκλῶν ἐμαυτὸν εἰς ἀναστροφήν·

ψυχὴ γὰρ ἤνθα πολλά μοι μυθουμένη·

τάλας, τί χωρεῖς οἱ μολῶν δῶσεις δίκην;

τλήμων, μένεις αὖ; καὶ τὰδ' εἴσεται Κρέων

ἄλλου παρ' ἀνδρός, πῶς σὺ δῆτ' οὐκ ἀλγυνεῖ;

τοιαῦθ' ἐλίσσων ἥνυτον σχολῇ βραδύς, 231

χοῦτως δόδς βραχεῖα γίγνεται μακρά.

τέλος γε μέντοι δεῦρ' ἐνίκησεν μολεῖν

σοί, καὶ τὸ μηδὲν ἐξερῶ, φράσω δ' ὅμως·

τῆς ἐλπίδος γὰρ ἐρχομαι δεδραγμένος, 235

τὸ μὴ παθεῖν ἂν ἄλλο πλὴν τὸ μόρσιμον.

ΚΡ. τί δ' ἐστὶν ἀνθ' οὗ τήνδ' ἐχreis ἀθυμίαν;

Tim¹ = other reading - "the bare shall not stand before
the good whom."

Reclusus are not quite pleased with Aeon's speech.

Ex¹mar¹ = some other out of commanding supplied.

Bar¹as¹ur = to carry this burden.

Tax¹ous = from running.

It has been thought that this is the hint to go speech
of an uneducated man.

was p¹ph¹r = with a view to going back.

ra¹ = verb of motion in alt¹ do not take the alt¹ - it
where a det. of advantage. for you, a to your presence.

tor = used to introduce a general truth. Breadness
makes one phrase long.

as for = they are on the wrong track from the very
beginning.

277 pas = someone to have 277 pas. The word had the
smooth ending in the earlier text, though in the
later text.

The body was covered but not really buried.

apost = see notes.

259-61 81 pochaunus. see Jello's notes - "Butter words
were banded among each other, with translation,
Hau = not simply and, but has always action,
for as with as - and actually. Some cartoon and
as with up. in presentation action - and then
were lots of blows. Each and every one of us was the
one who had done the deed. 1412 = after a number
of swearing, as if they had only denied the knowledge,
but said may God forbid that we may know. 1422 =
we made no headway.

- ΦΤ. φράσαι θέλω σοι πρῶτα τάμαντοῦ· τὸ γὰρ
 πρᾶγμ' οὐτ' ἔδρασ' οὐτ' εἶδον ὅστις ἦν ὁ δρωῶν,
 οὐδ' ἂν δικαίως ἐς κακὸν πέσοιμί τι. 240
- ΚΡ. τί φροιμιάζει κάποφάργγνυσαι κύκλω
 τὸ πρᾶγμα; δηλοῖς δ' ὥς τι σημανῶν νέον.
- ΦΤ. τὰ δεινὰ γάρ τοι προστίδῃς ὄκνον πολύν.
- ΚΡ. οὔκουν ἐρεῖς ποτ', εἴτ' ἀπαλλαχθεὶς ἅπεις;
- ΦΤ. καὶ δὴ λέγω σοι. τὸν νεκρὸν τις ἀρτίως 245
 θάψας βέβηκε κάπλ χρωτὶ διψίαν
 κόνιν παλύννας κάφαριστεύσας ἃ χρῆ.
- ΚΡ. τί φῆς; τίς ἀνδρῶν ἦν ὁ τολμήσας τάδε;
- ΦΤ. οὐκ οἶδ'· ἐκεῖ γὰρ οὔτε τον γενῆδος ἦν
 πλῆγμ', οὐ δικέλλης ἐκβολή· στύφλος δὲ γῆ 250
 καὶ χέρσος, ἀρροῶς οὐδ' ἐπημαξευμένη
 τροχοῖσιν, ἀλλ' ἔσημος οὐργάτης τις ἦν.
 ὅπως δ' ὁ πρῶτος ἡμῖν ἡμεροσκόπος
 δείκνυσι, πᾶσι θαῦμα δυσχερὲς παρῆν.
 ὃ μὲν γὰρ ἠφάνιστο, τυμβήρης μὲν οὐ,
 λεπτή δ', ἄγος φεύγοντος ὥς, ἐπὶν κόνις· 255
 σημεῖα δ' οὔτε θηρὸς οὔτε του κυνῶν
 ἐλθόντος, οὐ σπάσαντος ἐξεφαίνετο.
 λόγοι δ' ἐν ἀλλήλοισιν ἐρρόθουν κακοί,
 φύλαξ ἐλέγχων φύλακα, κἂν ἐγίγνετο 260
 πληγὴ τελευτῶς, οὐδ' ὁ κωλύσων παρῆν.
 εἰς γὰρ τις ἦν ἕκαστος οὔξειργασμένος,
 κοῦδεις ἐναργής, ἀλλ' ἔφηνγε πᾶς τὸ μῆ.
 ἡμεν δ' ἔτοιμοι καὶ μύδρους αἰρεῖν χεροῖν
 καὶ πῦρ διέρπειν καὶ θεοὺς ὀρκωμοτεῖν, 265
 τὸ μῆτε δρᾶσαι μῆτε τῷ ξυνειδέναι
 τὸ πρᾶγμα βουλεύσαντι μηδ' εἰργασμένῳ.
 τέλος δ' ὅτ' οὐδὲν ἦν ἐρευνῶσιν πλέον,

λέγει τις εἷς, ὃ πάντας ἐς πέδον κάρᾳ
 νεῦσαι φόβῳ προὔτρεψεν· οὐ γὰρ εἰχομεν 270
 οὐτ' ἀντιφωνεῖν οὐθ' ὅπως δρωντες καλῶς
 πράξαιμεν. ἦν δ' ὁ μῦθος ὡς ἀνοιστέον
 σοι τοῦργον εἴη τοῦτο κοῦχλ κρυπτέον.
 καὶ ταῦτ' ἐνίκα, κάμῃ τὸν δυσδαίμονα
 πάλος καθαιρεῖ τοῦτο τάραθ' ὄν λαβεῖν. 275
 πάρειμι δ' ἄκων οὐχ ἑκοῦσιν, οἶδ' ὅτι·
 στέργει γὰρ οὐδείς ἄγγελον κακῶν ἐπῶν.

ΧΟ. ἔναξ, ἐμοί τοι, μὴ τι καὶ θεήλατον
 τοῦργον τόδ', ἡ ξύννοια βουλεύει πάλαι.

ΚΡ. παῦσαι, πρὶν ὀργῆς καὶ με μεστῶσαι λέγων, 280
 μὴ 'φρευρεθῆς ἄνους τε καὶ γέρον ἄμα.
 λέγεις γὰρ οὐκ ἀνεκτὰ δαίμονας λέγων
 πρόνοιαν ἴσχειν τοῦδε τοῦ νεκροῦ πέρι.
 πότερον ὑπερτιμῶντες ὡς εὐεργέτην
 ἐκρυπτον αὐτόν, ὅστις ἀμφικίονας 285
 ναοὺς πυρώσων ἥλθε κἀναθήματα
 καὶ γῆν ἐκείνων καὶ νόμους διασκεδῶν;
 ἢ τοὺς κακοὺς τιμῶντας εἰσορᾷ θεοὺς;
 οὐκ ἔστιν. ἀλλὰ ταῦτα καὶ πάλαι πόλεως
 ἄνδρες μόλις φέροντες ἐρρόθουν ἐμοί, 290
 κρυφῇ κάρᾳ σείοντες, οὐδ' ὑπὸ ζυγῷ
 λόφον δικαίως εἶχον, ὡς στέργειν ἐμέ.
 ἐκ τῶνδε τούτους ἐξεπίσταμαι καλῶς
 παρηγμένους μισθοῖσιν εἰργάσθαι τάδε.
 οὐδὲν γὰρ ἀνθρώποισιν οἶον ἄργυρος 295
 κακὸν νόμισμ' ἔβλαστε. τοῦτο καὶ πόλεις
 πορθεῖ, τόδ' ἄνδρας ἐξανίστησιν δόμων·
 τόδ' ἐκδιδάσκει καὶ παραλλάσσει φρένας
 χρηστὰς πρὸς αἰσχρὰ πράγμαθ' ἵστασθαι βροτῶν·

Some editors put a comma after τῆς. There was one
particular man that said. ὑπάρχοντες = on principle
of indirect discourse. Some different considerations
aroused after exposure. ἀνὰ = inf. at least after
some struggle. τῆς οὐκ = pre word would have been
ἐκ τῆς, it is done and perfect. καταπερ = means
try to clear out everything else and bring to a
conclusion by process of exclusion. 275 is a different
sentence beginning as it were with a verb of fearing,
but a different meaning word is used at the end of it.
ἐν τῇ = my thoughts have been suggesting this for
some time. Many proposed a comma after ἡ, read ἡ,
but this is not likely.
οὐκ = out of full me with rage. Proverb that an old
man is better a fool. ἀνὰ τῇ = the offerings that
were set up in the temple.

ως = 72 would have been unmetrically and
would have clashed with the next syl. or.
ἐν τῇ = with inf. would regularly mean "I
know how to". The usual const. would be the participle.
ἐν τῇ = ἐν τῇ. Medical metaphors are very frequent
in the text. ἡ γὰρ = the thoughts of the most men.

αἶσως = knowledge and feeling is the same. To know evil is like an evil man.

αὐτοχρησ = suggesting that it was a unchained dead.
οὐκ = a mixed construction. The sentence ends as though one thing or other had begun it. αἶσως = understanding
def a - saw - the unseen. If the word had been in
instead A.F.S. would have been the form - the 1st declension
but αἶσως, always written ἡδῶς. It is really derived
from a root in which the word was originally used,
like αἶ, or αἶψι. It suggests us a short & when
figos. and earth has been suggested, with the 2nd
part of it from descending like a pale nymph. And
it would thus mean the "earth god". The Greeks
probably had a popular etymology of the word god.
It was derived from αἶψα, with παλιν, the
son of eternity. αἶψα = exclamation of surprise.
ἀδύνα = scholarist explains ἀδύνα, which explains the
title of ἀδύνα. The original text seems to have had ἀδύνα.
καὶ ταῦτα = yes - 12 = formable money. ἑρως =
pros. part. the man who is the doer of the deed.
ἐρως = the strong use of the cond. or concess. la-
minatory or monitory cond. The future is used,
but not necessarily a very distant future.
τοί = emphatic.

πανουργίας δ' ἔδειξεν ἀνθρώποις ἔχειν 300
καὶ παντὸς ἔργου δυσσέβειαν εἰδέναι.
ὅσοι δὲ μισθαγνοῦντες ἤνυσαν τάδε,
χρόνῳ ποτ' ἐξέπραξαν ὥς δοῦναι δίκην.
ἀλλ' εἴπερ ἴσχει Ζεὺς ἔτ' ἐξ ἐμοῦ σέβας,
εὖ τοῦτ' ἐπίστασ', ὅρκιος δέ σοι λέγω, 305
εἰ μὴ τὸν αὐτόχειρα τοῦδε τοῦ τάφου
εὐρόντες ἐκφανεῖτ' ἐς ὀφθαλμοὺς ἐμούς,
οὐχ ὕμιν Ἰδίδης μῦθος ἀρκέσει, πρὶν ἂν
ζῶντες κρεμαστοὶ τήνδε δηλώσῃθ' ὕβριν,
ἦν' εἰδότες τὸ κέρδος ἐνθεν οἰστέον 310
τὸ λοιπὸν ἀρπάξῃτε, καὶ μάθῃθ' ὅτι
οὐκ ἐξ ἄπαντος δεῖ τὸ κερδαίνειν φιλεῖν.
[ἐκ τῶν γὰρ αἰσχυρῶν λημμάτων τοὺς πλείονας
ἀτωμένους ἰδοὺς ἂν ἡ σεσωσμένους.]

ΦΤ. εἰπεῖν τι δώσεις ἢ στραφεῖς οὕτως ἴω; 315

ΚΡ. οὐκ οἶσθα καὶ νῦν ὥς ἀνιαρῶς λέγεις;

ΦΤ. ἐν τοῖσιν ὥσιν ἢ 'πὶ τῇ ψυχῇ δάκνει;

ΚΡ. τί δὲ βυθμίζεις τὴν ἐμὴν λύπην ὅπου;

ΦΤ. ὁ δρῶν σ' ἀνιᾷ τὰς φρένας, τὰ δ' ὧτ' ἐγώ.

ΚΡ. οἶμ' ὥς λάλημα δῆλον ἐκπεφυκὸς εἶ. 320

ΦΤ. οὐκ οὖν τό γ' ἔργον τοῦτο ποιήσας ποτέ.

ΚΡ. καὶ ταῦτ' ἐπ' ἀργύρῳ γε τὴν ψυχὴν προδούς.

ΦΤ. φεῦ·

ἢ δεινὸν ᾧ δοκῇ γε καὶ ψευδῇ δοκεῖν.

ΚΡ. κόμπευέ νυν τὴν δόξαν· εἰ δὲ ταῦτα μὴ
φανεῖτέ μοι τοὺς δρῶντας, ἐξερεῖθ' ὅτι 325
τὰ δειλὰ κέρδη πημονὰς ἐργάζεται.

ΦΤ. ἀλλ' εὐρεθείη μὲν μάλιστ'· ἐὰν δὲ τοι
ληφθῇ τε καὶ μὴ, τοῦτο γὰρ τύχη κρινεῖ,
οὐκ ἔσθ' ὅπως ὄψει σὺ δεῦρ' ἐλθόντα με·

καὶ νῦν γὰρ ἐκτὸς ἐλπίδος γνώμης τ' ἐμῆς 330
σῳθεῖς ὀφείλω τοῖς θεοῖς πολλὴν χάριν.

ΧΟ. πολλὰ τὰ δεινὰ κούδεν ἀνθρώπου δεινότερον πέλει·
τοῦτο καὶ πολιοῦ πέραν πόντου χειμερίῳ νότῳ 335
χωρεῖ, περιβρυχίοισιν

περῶν ὑπ' οἰδμασιν,

θεῶν τε τὰν ὑπερτάταν, Γᾶν

ἄφθιτον ἀκαμάταν, ἀποτρύεται

ἰλλομένων ἀρότρων ἔτος εἰς ἔτος, ἱππείῳ γένει
πολεύων. 340

κουφονόων τε φῦλον ὀρνίθων ἀμφιβαλὼν ἄγει 343

καὶ θηρῶν ἀγρίων ἔθνη πόντου τ' εἰναλίαν
φύσιν 345

σπείραισι δικτυοκλώστοις,

περιφραδῆς ἀνῆρ·

κρατεῖ δὲ μηχαναῖς ἀγραύλου

θηρὸς ὀρεσσιβάτα, λασιανύχενά θ' 350

ἵππον ἔθελξ' ὑπὲρ ἀμφίλοφον ζυγὸν οὐρεῖόν τ'
ἀκμηῆτα ταῦρον.

καὶ φθέγμα καὶ ἀνεμόεν φρόνημα καὶ ἀστν-
νόμους 354

ἀγορὰς ἐδιδάξατο καὶ δυσαύλων

πάγων ὑπαιθρεῖα καὶ

δύσομβρα φεύγειν βέλη·

παντοπόρος ἄπορος ἐπ' οὐδὲν ἔρχεται 360

τὸ μέλλον· Ἄϊδα μόνον

φεῦξεν οὐκ ἐπάξεται·

νόσων δ' ἀμηχάνων φυγὰς ξυμπέφρασται.

σοφὸν τι τὸ μηχανόεν τέχνας ὑπὲρ ἐλπίδ' ἔχων 365

332—342 = 343—353.

354—364 = 365—375.

peru = plough drawn by mules.

Phrygia = language was not an natural gift but a
result of civilization. It is unlikely that Sp.
has any philosophical theory within mind.

et. d. d. a. = felix. the workmen shall be able.
Sophocles choros are a part of and connected with
his play and its plot. T. e. g. = gen. all the best of
art.

παρὰ, ὡς = γὰρ ὡς. Jobb. The letter π of ἡ πόλις is
exactly like τ, which is also like γ. But when it is
next to another τ = γ, γ further d. of ὡς ὡς.
ὡς ὡς = he is powerful in the city.

376. Anaphora.

αἰσῶς = I understood anaphora, which Jobb refers.

Some eds. read 379 and 380 as one line.

ῥαβδίζεις = catching you and proving you guilty.

ὡς = to take an oath that something is not going to
take place.

αὐτὸς = better not joined with γὰρ, as it never comes with
future inf. I read - "I could have vowed." The position
of αὐτὸς has nothing to do with not taking it with εἰς γὰρ.

ποτὲ μὲν κακόν, ἄλλοτ' ἐπ' ἐσθλὸν ἔρπει,
 νόμους παραιρῶν χθονὸς
 θεῶν τ' ἐνορχον δίκαν·
 ὑφίπολις ἄπολις ὅτῳ τὸ μὴ καλὸν 370
 ξύνεστι τόλμας χάριν.
 μήτ' ἐμοὶ παρέστιος
 γένοιτο μήτ' ἴσον φρονῶν ὃς τάδ' ἔρδει. 375
 ἐς δαιμόνιον τέρας ἀμφινόω
 τόδε, πῶς εἰδὼς ἀντιλογήσω
 τήνδ' οὐκ εἶναι καὶδ' Ἀντιγόνην.
 ὦ δύστηνος
 καὶ δυστήνου πατὴρ Οἰδιπόδα, 380
 τί ποτ'; οὐ δὴ που σέ γ' ἀπιστοῦσαν
 τοῖς βασιλείοισιν ἄγουσι νόμοις
 καὶ ἐν ἀφροσύνῃ καθελόντες;
 ΦΤ. ἦδ' ἐστ' ἐκείνη τοῦργον ἡ 'ξειργασμένη·
 τήνδ' εἵλομεν θάπτουσαν. ἀλλὰ ποῦ Κρέων; 385
 ΧΟ. ὃδ' ἐκ δόμων ἄφορος εἰς δέον περᾶ.
 ΚΡ. τί δ' ἐστι; ποίᾳ ξύμμετρος πρὸν βην τύχη;
 ΦΤ. ἄναξ, βροτοῖσιν οὐδέν ἐστ' ἀπώμοτον.
 φεύδει γὰρ ἡ 'πίνοια τὴν γνώμην· ἐπεὶ
 σχολῇ ποθ' ἤξειν δεῦρ' ἂν ἐξηύχουν ἐγὼ 390
 ταῖς σαῖς ἀπειλαῖς, αἷς ἐχειμάσθην τότε,
 [ἀλλ' ἡ γὰρ ἐκτός καὶ παρ' ἐλπίδας χαρὰ
 ἔοικεν ἄλλῃ μῆκος οὐδὲν ἠδονῇ,
 ἦκω, δι' ὄρχων καίπερ ὦν ἀπώματος,]
 κόρην ἄγων τήνδ', ἡ καθηρέθη τάφον 395
 κοσμοῦσα. κλήρος ἐνθάδ' οὐκ ἐπάλλετο,
 ἀλλ' ἐστ' ἐμὸν θυοῦρμαιον, οὐκ ἄλλου, τόδε.
 καὶ γῶν, ἄναξ, τήνδ' αὐτός, ὥς θέλεις, λαβὼν
 καὶ κρίνε κατ' ἐλέγχ'. ἐγὼ δ' ἐλεύθερος

δίκαιός εἰμι τῶνδ' ἀπηλλάχθαι κακῶν. 400

KP. ἄγεις δὲ τήνδε τῷ τρόπῳ πόθεν λαβών;

ΦΤ. αὐτὴ τὸν ἄνδρ' ἔθαπτε· πάντ' ἐπίστασαι.

KP. ἦ καὶ ξυνίης καὶ λέγεις ὀρθῶς ἃ φής;

ΦΤ. ταύτην γ' ἰδὼν θάπτουσαν ὃν σὺ τὸν νεκρὸν
ἀπείλπας. ἄρ' ἐνδηλα καὶ σαφῇ λέγω; 405

KP. καὶ πῶς ὁρᾶται ἀπίληπτος ἡρέθη;

ΦΤ. τοιοῦτον ἦν τὸ πρᾶγμ'. ὅπως γὰρ ἤκομεν,
πρὸς σοῦ τὰ θεῖν' ἐκεῖν' ἐπηπειλημένοι,
πᾶσαν κόνιν σήραντες, ἣ κατεῖχε τὸν
νέκυν, μυθῶν τε σῶμα γυμνώσαντες εὖ, 410
καθηήμεθ' ἄκρων ἐκ πάγων ὑπήνεμοι,
ὁσμὴν ἀπ' αὐτοῦ μὴ βάλοι πεφρυγότες,
ἐγερτὶ κινῶν ἄνδρ' ἀνὴρ ἐπιρρόθοις
κακοῖσιν, εἴ τις τοῦδ' ἀκηδήσοι πόνου.

χρόνον τὰδ' ἦν τοσοῦτον, ἔς τ' ἐν αἰθέρι 415

μέσφ' κατέστη λαμπρὸς ἥλιος κύκλος

καὶ καὶ μ' ἔθαλπε· καὶ τότε' ἐξαίφνης χθονὸς

τυφῶς αἰέρας σκηπτόν, οὐράνιον ἄχος,

πίμπλησι πεδίον, πᾶσαν αἰκίζων φόβην

ὑλῆς πεδιάδος, ἐν δ' ἐμεστῶθη μέγας 420

αἰθήρ· μύσαντες δ' εἰχομεν θεῖαν νόσον.

καὶ τοῦδ' ἀπαλλαγέντος ἐν χρόνῳ μακρῷ,

ἣ παῖς ὁρᾶται, κάνακωκύει πικρᾶς

ῥοιδοῦς ὁξύν φθόγγον, ὥς ὅταν κενῆς

εὐνῆς νεοσσῶν ὀρφανὸν βλέψῃ λέχος· 425

οὕτω δὲ χαῦτη, ψιλὸν ὥς ὀρεῖ νέκυν,

γούισιν ἐξώμωξεν, ἐκ δ' ἀράς καπὰς

ἡρᾶτο τοῖσι τοῦργον ἐξειργασμένοις.

καὶ χειρὶν εὐθὺς διψίαν φέρει κόνιν,

ἐκ τ' εὐκροτήτου χαλκείας ἄρδην πρόχου 430

1. *after* = the emphatic idea in the participle.
as if = latin. emphatic, used like a pronoun.
so = do you grasp the meaning.
very = the position in the relative clause is very unusual.

or = the threat upon us.

up = under the lee of a high hill, sheltered by the wind.
But has been shown that *est* suggests a point of view, so that they sat on the top of a hill, looking towards the corpse, with our backs towards the wind.
quasi = for fictitious indirect, and is here a mimatory future.
ut = when it is not stands out and heaven.
in = to reach in next to last foot, which is seldom met with. A variation that reached the sky, a placement by the gods.
quod = and of feeling to reflection a surface

in = the shrill cry of a frightened bird.

epor = used of pouring liquids. In Homer used of filling a cup with wine. She carried a little pitcher. In Rheneas St. of Antigone in Bat. Museum. ap 89 = does not mean that she lifted the pitcher high in air, but simply raised it above the body to pour out the offering. Probably a metallic pitcher with embossed figures.

Kabototo = not necessarily physical - she persisted in her action of doing nothing.

api = thus read at A - I was as sure much like a he, which was written M, not say A A, and no rough breathing being written in syllable line.

Epou = I could help looking out for myself.

Kare = emphasizes the denial. He we have the frequent st. connecting of Epou.

Kopu = used first as carry away, later as remove of go away, take you self away.

442. 7893 - Reads the Medea - "did you know of this proclamation?" Pliny says that this is not good attic, the 7893 being the proper form. shd be out the Ta, and read "did you know that it was proclaimed not to do". Instead of using a neutral impersonal pro part, he makes his part agree with the Tade that is to come at the end of the line. "did you know of the proclaimed things not to do this". Richert famous passage. Appeal from the written law in written laws of heaven. pap - suggests an elipsis. 2 802 = she repeats the idea of the elipsis. 7893' or = whether the law for words or the words. Is this a repetition of the law or the words made personal? You being a mortal can you over rule the laws by enacting others. Odis takes the expression as general "that a mortal being could defy the ancient laws". Or it may refer to herself, using the m. as speaking of herself as a human being. "that you should force me, poor mortal, to transgress the laws of heaven."

χοαῖσι τρισπόνδοισι τὸν νέκυν στέφει.
 χῆμαις ἰδόντες ἰμέσθαι, σὺν δέ νιν
 θηρώμεθ' εὐθύς οὐδὲν ἐκπεπληγμένην,
 καὶ τὰς τε πρόσθεν τὰς τε νῦν ἡλέγχομεν
 πράξεις· ἄπαρνος δ' οὐδενὸς καθίστατο, 435
 ἅμ' ἡδέως ἔμοιγε κάλγειν ἄμα.

τὸ μὲν γὰρ αὐτὸν ἐκ κακῶν πεφευγέναι
 ἠδιστον, ἐς κακὸν δὲ τοὺς φίλους ἔγειν
 ἀλγεινόν· ἀλλὰ πάντα ταῦθ' ἤσσω λαβεῖν
 ἐμοὶ πέφυκε τῆς ἐμῆς σωτηρίας.. 440

KP. σὲ δῆ, σὲ τὴν νεύουσας εἰς πέδον κάρα,
 φῆς ἢ καταρνεῖ μὴ δεδρακέναι τάδε;

AN. καὶ φημι δρᾶσαι κοῦκ ἀπαρνοῦμαι τὸ μῆ.

KP. σὺ μὲν κομίζοις ἂν σεαυτὸν ἣ θέλεις
 ἔξω βαρείας αἰτίας ἐλεύθερον· 445

σὺ δ' εἰπέ μοι μὴ μῆκος, ἀλλὰ συντόμως,
 ἥδησθα κηρυχθέντα μὴ πράσσειν τάδε;

AN. ἥδη· τί δ' οὐκ ἔμελλον; ἐμφανῇ γὰρ ἦν.

KP. καὶ δῆτ' ἐτόλμας τοῦσδ' ὑπερβαίνειν νόμους;

AN. οὐ γάρ τί μοι Ζεὺς ἦν ὁ κηρύξας τάδε, 450
 οὐδ' ἢ ξύννοικος τῶν κάτω θεῶν Δίκη
 τοιούσδ' ἐν ἀνθρώποισιν ὥρισεν νόμους·
 οὐδὲ σθένειν τοσοῦτον φόβῳ τὰ σὰ
 κηρύγμαθ', ὥστ' ἄγραπτα ἀσφαλῇ θεῶν
 νόμιμα δύνασθαι θνητὸν ὕνθ' ὑπερδραμεῖν. 455

οὐ γάρ τι νῦν γε ἀχθές, ἀλλ' αἰεὶ ποτε
 ἔῃ ταῦτα, κοῦδεις οἶδεν ἐξ ὅτου φάνη.
 τούτων ἐγὼ οὐκ ἔμελλον, ἀνδρὸς οὐδενὸς
 φρόνημα δείσας, ἐν θεοῖσι τὴν δίκην
 δώσειν· θανουμένη γὰρ ἐξῆδη, τί δ' οὐ; 460
 κεῖ μὴ σὺ προυκήρυξας· εἰ δὲ τοῦ χρόνου

πρόσθεν θανοῦμαι, κέρδος αὐτ' ἐγὼ λέγω.
 ὅστις γὰρ ἐν πολλοῖσιν ὥς ἐγὼ κακοῖς
 ἔη, πῶς ὅδ' οὐχὶ κατθανὼν κέρδος φέρει;
 οὕτως ἐμοίγε τοῦδε τοῦ μόρου τυχεῖν 465
 παρ' οὐδὲν ἄλγος· ἀλλ' ἂν, εἰ τὸν ἐξ ἐμῆς
 μητρὸς θανόντ' ἄθαρπτον ἡνσχόμην νέκυν,
 κείνοις ἂν ἤλγουν· τοῖσδε δ' οὐκ ἀλγύνομαι.
 σοὶ δ' εἰ δοκῶ νῦν μῶρα δρωσα τυγχάνειν,
 σχεδὸν τι μῶρῳ μωρίαν ὀφλισκάνω. 470

- ΧΟ. δηλοῖ τὸ φέννημ' ὥμῶν ἐξ ὥμοῦ πατρὸς
 τῆς παιδός· εἰκεῖν δ' οὐκ ἐπίσταται κακοῖς.
 ΚΡ. ἀλλ' ἴσθι τοι τὰ σκληρὰ ἔγαν φρονήματα
 πίπτειν μάλιστα, καὶ τὸν ἐγκρατέστατον 475
 σίδηρον ὅπτην ἐκ πυρὸς περισκελῇ
 θραυσθέντα καὶ ῥαγέντα πλεῖστ' ἂν εἰσίδοις·
 σμικρῷ χαλινῷ δ' οἶδα τοὺς θυμουμένους
 ἵππους καταρτυθέντας· οὐ γὰρ ἐκπέλει
 φρονεῖν μέγ' ὅστις δοῦλός ἐστι τῶν πέλας.
 αὕτη δ' ὑβρίζειν μὲν τότ' ἐξηπίστατο, 480
 νόμους ὑπερβαίνουσα τοὺς προκειμένους·
 ὕβρις δ', ἐπεὶ δέδρακεν, ἤδε δευτέρα,
 τούτοις ἐπαυχεῖν καὶ δεδρακυῖαν γελᾶν.
 ἦ νῦν ἐγὼ μὲν οὐκ ἀνὴρ, αὕτη δ' ἀνὴρ,
 εἰ ταῦτ' ἀνατὶ τῇδε κείσεται κράτη. 485
 ἀλλ' εἴτ' ἀδελφῆς εἴθ' ὁμαιμονεστέρα
 τοῦ παντὸς ἡμῖν Ζηνὸς ἐρκείου κυρεῖ,
 αὕτη τε χῆ ξύναιμος οὐκ ἀλύξετον
 μόρου κακίστου· καὶ γὰρ οὖν κείνην ἴσον
 ἐπαιτιῶμαι τοῦδε βουλευῆσαι τάφου. 490
 καὶ νῦν καλεῖτ'· ἔσω γὰρ εἶδον ἀρτίως
 λυσσῶσαν αὐτὴν οὐδ' ἐπήβολον φρενῶν.

αβαννιστ = οὐτα understood, as a complement very perfect.
A position of αβ in 64 and 65, were unchangeable. The significant
idea of words
οὐ = that there is probably address to the chorus, who
have said that she acted also foolishly. She lives
to the corruptions.

πυρροπία = that girl herself is cruel.

την ἐν τῇ αὐτῇ ἀβελαντίᾳ -
in the old attic alphabet αβ stood for α and γ, and
• for ο ω and ου, so that in the case of ἄβαννιστ and
ἄβαν, we cannot tell the difference between horn and
roe. The new alphabet had been in use much earlier
than 400 B.C., when it was abolished by the state.

ἄβαννιστ = μῦθα, to talk big.

αβαννιστ = that is a second murder.

ἄβαννιστ = a curse at the foolish line.

καὶ νῦν γὰρ ἐκτὸς ἐλπίδος γνώμης τ' ἐμῆς 330
σωθεῖς ὀφείλω τοῖς θεοῖς πολλὴν χάριν.

ΧΟ. πολλὰ τὰ δεινὰ κοῦδὲν ἀνθρώπου δεινότερον πέλει·
τοῦτο καὶ πολιοῦ πέραν πόντου χεῖμερ' ἰσχύει 335

χωρεῖ, περιβρυχίοισιν

περὶ ὧν ὑπ' οἷδμασιν,

θεῶν τε τὰν ὑπερτάταν, Γᾶν

ἄφθιτον ἀκαμάταν, ἀποτρύεται

ἰλλομένων ἀρότρων ἔτος εἰς ἔτος, ἱππεῖα γένει
πολεύων. 340

κουφονόων τε φύλον ὀρνίθων ἀμφιβαλὼν ἔγει 343

καὶ θηρῶν ἀγρίων ἔθνη πόντου τ' εἰναλίαν
φύσιν 345

σπείραισι δικτυοκλώστοις,

περιφραδῆς ἀνὴρ·

κρατεῖ δὲ μηχαναῖς ἀγραύλου

θηρὸς ὀρεσσιβάτα, λασιανύχενά θ' 350

ἵππον ἔθελξ' ὑπὸν ἀμφίλοπον ζυγὸν οὐρεῖόν τ'
ἀκμήτα ταῦρον.

καὶ φθέγμα καὶ ἀνεμόεν φρόνημα καὶ ἀστν-
νόμους 354

ἀγορὰς ἐδιδάξατο καὶ δυσαύλων

πάγων ὑπαίθρεια καὶ

δύσομβρα φεύγειν βέλη·

παντοπόρος ἄπορος ἐπ' οὐδὲν ἐρχεται 360

τὸ μέλλον· Αἶδα μόνον

φευξὲν οὐκ ἐπάξεται·

νόσων θ' ἀμηχάνων φυγὰς ξυμπέφρασται.

σοφὸν τι τὸ μηχανόεν τέχνας ὑπὲρ ἐλπίδ' ἔχων 365

332—342 = 343—353.

354—364 = 365—375.

peru = plough drawn by mules.

1. *Phrynia* = language was not an natural gift but a result of convention. It is unlikely that Sp. has any philosophical theory within mind.

exodora = fiction. He who ever shall be able.
Sophocles choros are a part of and connected with his play and its plot. *Tegras* = gen. all the hopes of art.

παραιωρ = παραιωρ. Jobb. The letter π of παραιωρ is
exactly like τ, which is also like γ. But when it is
next to vowels = saying further d of old laws.
παιδης = he is powerful in the city.

376. Αναπεισ.

αχαιος = old word αναχαιος, which Jobb refers.

Some editors read 374 and 375 as one line.

Παρονομα = catching you and proving you guilty.

απιοι = to take an oath that some thing is not going to
take place.

αυτ' αλλα not joined with 381v, as it never comes with
future inf. Trans - "I could have vowed." The position
of αυ has nothing to do with not taking it with 381v.

ποτὲ μὲν κακόν, ἄλλοτ' ἐπ' ἐσθλὸν ἔρπει,
 νόμους παραιρῶν χθονὸς
 θεῶν τ' ἐνορχον δίκαν·
 ὑψίπολις ἄπολις ὅτῳ τὸ μὴ καλὸν 370
 ξύνεστι τόλμας χάριν.
 μήτ' ἐμοὶ παρέστιος
 γένοιτο μήτ' ἴσον φρονῶν ὃς τάδ' ἔρδει. 375
 ἐς δαιμόνιον τέρας ἀμφινόῳ
 τόδε, πῶς εἰδὼς ἀντιλογήσω
 τήνδ' οὐκ εἶναι παῖδ' Ἀντιγόνην.
 ὦ δύστηνος
 καὶ δυστήνου πατρὸς Οἰδιπόδα, 380
 τί ποτ'; οὐ δὴ που σέ γ' ἀπιστοῦσαν
 τοῖς βασιλείοισιν ἄγουσι νόμοις
 καὶ ἐν ἀφροσύνῃ καθελόντες;
 ΦΤ. ἦδ' ἔστ' ἐκείνῃ τοῦργον ἡ 'ξεργασμένη·
 τήνδ' εἵλομεν θάπτουσαν. ἀλλὰ ποῦ Κρέων; 385
 ΧΟ. ὃδ' ἐκ δόμων ἄπορρος εἰς δέον περᾶ.
 ΚΡ. τί δ' ἔστι; ποία ξύμμετρος προύβην τύχῃ;
 ΦΤ. ἄναξ, βροτοῖσιν οὐδὲν ἔστ' ἀπώμοτον.
 ψεύδει γὰρ ἡ 'πίνοια τὴν γνώμην· ἐπεὶ
 σχολῇ ποθ' ἤξειν δεῦρ' ἂν ἐξηύχουν ἐγὼ 390
 ταῖς σαῖς ἀπειλαῖς, αἷς ἐχειμάσθην τότε,
 [ἀλλ' ἡ γὰρ ἐκτὸς καὶ παρ' ἐλπίδας χαρὰ
 ἔοικεν ἄλλῃ μῆκος οὐδὲν ἡδονῇ,
 ἦκω, δι' ὄρκων καίπερ ὦν ἀπώμοτος,]
 κέρην ἔγων τήνδ', ἣ καθηρέθη τάφον 395
 κοσμοῦσα. κληρὸς ἐνθάδ' οὐκ ἐπάλλετο,
 ἀλλ' ἔστ' ἐμὸν θοῦρμαιον, οὐκ ἄλλον, τόδε.
 καὶ γῆν, ἄναξ, τήνδ' αὐτός, ὥς θέλεις, λαβὼν
 καὶ κρῖνε κατέλεγχ'. ἐγὼ δ' ἐλεύθερος

- δίκαιός εἰμι τῶνδ' ἀπηλλάχθαι κακῶν. 400
 ΚΡ. ἔγεις δὲ τήνδε τῷ τρόπῳ πόθεν λαβών;
 ΦΤ. αὕτη τὸν ἄνδρ' ἔθαπτε· πάντ' ἐπίστασαι.
 ΚΡ. ἦ καὶ ξυνίης καὶ λέγεις ὀρθῶς ἃ φῆς;
 ΦΤ. ταύτην γ' ἰδὼν θάπτουσαν ὃν σὺ τὸν νεκρὸν
 ἀπείπας. ἄρ' ἐνδηλα καὶ σαφῇ λέγω; 405
 ΚΡ. καὶ πῶς ὀρᾶται ἀκίληπτος ἡρέθῃ;
 ΦΤ. τοιοῦτον ἦν τὸ πρᾶγμ'. ὅπως γὰρ ἤκομεν,
 πρὸς σοῦ τὰ δειν' ἐκεῖν' ἐπηπειλημένοι,
 πᾶσαν κόνιν σήραντες, ἣ κατεῖχε τὸν
 νέκυν, μυδῶν τε σῶμα γυμνώσαντες εὖ, 410
 καθήμεθ' ἔκρων ἐκ πάγων ὑπὴνεμοι,
 ὁσμὴν ἀπ' αὐτοῦ μὴ βάλοι πεφενυγότες,
 ἐγερτὶ κινῶν ἄνδρ' ἀνὴρ ἐπιρρόδοις
 κακοῖσιν, εἰ τις τοῦδ' ἀκηδήσοι πόνου.
 χρόνον τάδ' ἦν τοσοῦτον, ἔς τ' ἐν αἰθέρι 415
 μέσῳ κατέσθη λαμπρὸς ἥλου κύκλος
 καὶ καῦμ' ἔθαλπε· καὶ τότε' ἐξαίφνης χθονὸς
 τυφῶς αἰέρας σκηπτόν, οὐράνιον ἔχος,
 πίμπλησι πεδίον, πᾶσαν αἰκίζων φόβην
 ὕλης πεδιάδος, ἐν δ' ἐμεστῶθη μέγας 420
 αἰδήρ· μύσαντες δ' εἰχομεν θείαν νόσον.
 καὶ τοῦδ' ἀπαλλαγέντος ἐν χρόνῳ μακροῦ,
 ἣ παῖς ὀρᾶται, κάνακωκύει πικρᾶς
 ὕρμιδος ὀξὺν φθόγγον, ὥς ὅταν κενῆς
 εὐνῆς νεοσσῶν ὀρφανὸν βλέψῃ λέχος· 425
 οὕτω δὲ χαῦτη, ψιλὸν ὥς ὀρᾷ νέκυν,
 γόοισιν ἐξώμωξεν, ἐκ δ' ἀρᾶς κακὰς
 ἡρᾶτο τοῖσι τοῦργον ἐξεργασμένοις.
 καὶ χερσὶν εὐθύς διψίαν φέρει κόνιν,
 ἐκ τ' εὐκροτήτου χαλκίᾳς ἔρδην πρόχου 430

1. *upwv* = the emphatic idea in the past tense.
ur3pa = him. emphatic, used like a pronoun.
so-v-y = do you grasp the meaning.
reipov = disposition in this relative clause is very unusual.

o-gi = the threats up on us.

upwv = under the lee of a high hill, sheltered by the wind.
But has been shown that *ur* - suggests a point of view, so that they sat on the top of a hill, looking towards the corpse, with our backs towards the wind.
ur-y-pov = for future indirect, and is here a minatory future.
re-er-ty = when it is we stand in mid heaven.
ur-pov = to reach us next to last fort, which we seldom meet with. a position that reached us by, a plague sent by the gods.
re-ov-y = and of feeling to reflection a surface.

ur-pov = the shrill cry of a frightened bird.

ορεζ = used of pouring liquids. But here it is
used of filling a cup with wine. She carried a little
pitcher. see Rhenehands St. of Antigone in Bat. Museum.
apδγ = does not mean that she lifted the pitcher high
in air, but simply raised it above the body to pour
out the offering. Probably a metallic pitcher with
embossed figures.

καλοτοροζ = not necessarily physical - she persisted in
her action of doing nothing.

απ = others read at Λ - I was Λ were much like a
Λ, which was written M, not Λ Λ, and no
rough breathing being whether in δφλ. line.

επορ = I can't help looking out for my self.

καρ = emphasizes the denial. He would have the frequent
or constantly of δφλ.

νομζω = used first as carry away, later as seem
of go away, take you self away.

442. ηδρ = Reads at Medecum - "did you know of this
proclamation?" Pliny says that this is not
good attic, the ηδρ being the proper form. Also
on the Ta, and read "did you know that it was
proclaimed not to do". Instead of using a neutral
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"Did you know of the proclaimed things not to do this".
The most famous passage. Appeal from the written
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ellipsis. ζσ or α = she repeats the idea of the eternity.
τηροζ or = whether the law for ever or for a
words. Is this a repetition of τὰ καὶ νῦν πο
made personal? You being a mortal can you over
ride these laws by enacting others. Odes takes the
expression as general "that a mortal being could
defy the ancient laws". Or it may refer to herself,
using the m. as. as speaking of herself as a human
being. "that you should free me, from mortal, to immor-
tal, the laws of heaven."

χοαῖσι τρισπόνδοισι τὸν νέκυν στέφει.
 χῆμεις ἰδόντες ἰμέσθθα, σὺν δέ νιν
 θηρώμεθ' εὐθὺς οὐδὲν ἐκπεπληγμένην,
 καὶ τὰς τε πρόσθεν τὰς τε νῦν ἡλέγχομεν
 πράξεις· ἄπαρνος δ' οὐδενὸς καθίστατο, 435
 ἅμ' ἡδέως ἔμοιγε κάλγεινῶς ἅμα.

τὸ μὲν γὰρ αὐτὸν ἐκ κακῶν πεφευγέναι
 ἡδιστον, ἐς κακὸν δὲ τοὺς φίλους ἄγειν
 ἀλγεινόν· ἀλλὰ πάντα ταῦθ' ἥσσω λαβεῖν
 ἐμοὶ πέφυκε τῆς ἐμῆς σωτηρίας.. 440

KP. σὲ δὴ, σὲ τὴν νεύουσαν εἰς πέδον κάρα,
 φῆς ἢ καταρνεί μὴ δεδρακέναι τάδε;

AN. καὶ φημί δρᾶσαι κοῦκ ἀπαρνοῦμαι τὸ μῆ.

KP. σὺ μὲν κομίζεις ἄν σεαυτὸν ἢ θέλεις
 ἔξω βαφείας αἰτίας ἐλεύθερον· 445

σὺ δ' εἰπέ μοι μὴ μῆκος, ἀλλὰ συντόμως,
 ἥδησθα κηρυχθέντα μὴ πράσσειν τάδε;

AN. ἥδη· τί δ' οὐκ ἔμελλον; ἐμφανῇ γὰρ ἦν.

KP. καὶ δῆτ' ἐτόλμας τοῦσδ' ὑπερβαίνειν νόμους;

AN. οὐ γὰρ τί μοι Ζεὺς ἦν ὁ κηρύξας τάδε, 450
 οὐδ' ἢ ξύνοικος τῶν κάτω θεῶν Δίκη
 τοιούσδ' ἐν ἀνθρώποισιν ὥρισεν νόμους·
 οὐδὲ σθένειν τοσοῦτον φόβῳ τὰ σὰ

κηρύγμαθ', ὥστ' ἄγραπτα ἀσφαλῇ θεῶν
 νόμιμα δύνασθαι θνητὸν ὕμθ' ὑπερδραμεῖν. 455

οὐ γὰρ τι νῦν γε ἀχθέεις, ἀλλ' αἰεὶ ποτε
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 τούτων ἐγὼ οὐκ ἔμελλον, ἀνδρὸς οὐδενὸς
 φρόνημα δείσας, ἐν θεοῖσι τὴν δίκην
 δώσειν· θανουμένη γὰρ ἐξῆδη, τί δ' οὐ; 460
 καὶ μὴ σὺ προυκήρυξας· εἰ δὲ τοῦ χρόνου

πρόσθεν θανούμαι, κέρδος αὐτ' ἐγὼ λέγω.
 ὅστις γὰρ ἐν πολλοῖσιν ὥς ἐγὼ κακοῖς
 ἔῃ, πῶς ὅδ' οὐχὶ κατθανὼν κέρδος φέρει;
 οὕτως ἐμοίγε τοῦδε τοῦ μόρου τυχεῖν 465
 παρ' οὐδὲν ἄλγος· ἀλλ' ἔν, εἰ τὸν ἐξ ἐμῆς
 μητρὸς θανόντ' ἔδαπτον ἡνσχόμην νέκυν,
 κείνοις ἂν ἤλγον· τοῖσδε δ' οὐκ ἀγνύνομαι.
 σοὶ δ' εἰ δοκῶ νῦν μῶρα δρωσα τυγχάνειν,
 σχεδόν τι μῶρῳ μωρίαν ὀφλισκάνω. 470

- XO. δηλοῖ τὸ φέννημ' ὥμων ἐξ ὥμοῦ πατρὸς
 τῆς παιδός· εἰκειν δ' οὐκ ἐπίσταται κακοῖς.
 KP. ἀλλ' ἴσθι τοι τὰ σκληρὰ ἔγαν φρονήματα
 πίπτειν μάλιστα, καὶ τὸν ἐγκρατέστατον
 σίδηρον ὀπτὸν ἐκ πυρὸς περισκελῇ 475
 θραυσθέντα καὶ δαγέντα πλεῖστ' ἂν εἰσίδοις·
 σμικρῶ χαλινῷ δ' οἶδα τοὺς θυμουμένους
 ἵππους καταρτυθέντας· οὐ γὰρ ἐκπέλει
 φρονεῖν μέγ' ὅστις δοῦλός ἐστι τῶν πέλας.
 αὕτη δ' ὑβρίζει μὲν τότ' ἐξηπίστατο, 480
 νόμους ὑπερβαίνουσα τοὺς προκειμένους·
 ὕβρις δ', ἐπεὶ δέδρακεν, ἥδε δευτέρα,
 τούτοις ἐπαυχεῖν καὶ δεδρακυῖαν γελᾶν.
 ἢ νῦν ἐγὼ μὲν οὐκ ἀνήρ, αὕτη δ' ἀνήρ,
 εἰ ταῦτ' ἀνατὶ τῇδε κείσεται κράτη. 485
 ἀλλ' εἴτ' ἀδελφῆς εἶθ' ὁμαιμονεστέρα
 τοῦ παντὸς ἡμῖν Ζηνὸς ἐρκείου κυρεῖ,
 αὐτὴ τε χῆ ξύναιμος οὐκ ἀλύξετον
 μόρου κακίστου· καὶ γὰρ οὖν κείνην ἴσον
 ἐπαιτιῶμαι τοῦδε βουλευῆσαι τάφου. 490
 καὶ νιν καλεῖτ'· ἔσω γὰρ εἶδον ἀρτίως
 λυσσῶσαν αὐτήν οὐδ' ἐπήβολον φρενῶν.

αβαννισ = οντα understood, as a complementary perfect.
Aspiration of α in 64 and 65, remarkable. This significant
idea of words
οι = this line is probably address to the chorus, who
has said that she acted foolishly. She turns
to the coryphaeus.

ψωρπη = this girl herself is cruel.

τηναιδ = to induce attention -
in old attic alphabet & stood for ε ε and γ, and
• for ο ω and ου, so that in the case of ἡμῶν and
ἡμῶν, we cannot tell the difference between noun and
verb. The new alphabet had been in use much earlier
than 400 B.C., when it was abolished by the state.

ψορεῖ = says, to talk big.

αββος = there is a second word =

ἡερα = a share in the festival time.

ορεφ2 used of pouring liquids. but on the other
used of filling a cup with wine. she carried a little
pitcher. in Rheinhards St. of Antigone in Bad. Museum.
ap 2 γ = does not mean that she lifted the pitcher high
in air, but simply raised it above anybody's power
out of her offering. Probably a metallic pitcher with
embossed figures.

hator 2 = not necessarily physical - she persisted in
her action of doing nothing.

api = others read as α - two is were much like a
π, which was written M, not α γ α α, and the
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 μόρου κακίστου· καὶ γὰρ οὖν κείνην ἴσον
 ἐπαιτιῶμαι τοῦδε βουλευῆσαι τάφου. 490
 καὶ νιν καλεῖτ'· ἔσω γὰρ εἶδον ἀρτίως
 λυσσῶσαν αὐτὴν οὐδ' ἐπήβολον φρενῶν.

abunvov = vovta understood, as a complementary perfect.
Aspiration of a in 6k and 6s, is remarkable. The significant
index of wogho
vov = that there is probably address to the chorus, who
have said that she acted also foolishly. She lives
to the corophyus.

v vovvov = that girl herself is cruel.

vv = used to introduce a sentence -
in the old attic alphabet & stood for v and y, and
o for o and ou, so that in the case of vovvov and
vovvov, we cannot tell the difference between noun and
verb. The new alphabet had been in use much earlier
than 400 BC, when it was abolished by the state.

ppovvov = vovvov, to talk big.

avvov = that is a second murder.

vovvov = a there at in the future time.

φίλοι = it often happens.
κατακρυψά = glossing it over.
μεν = like a correlative.

ρῆτορ = the 1st subscript was not found until the
of the 15th century. It would have been written
ῥητορ. ἀρχαῖη ὀρθογραφία = the old ortho alphabet.
Τεχνοματῶν = would have been written as ὀφειλόμεν.
during the life time of Sophocles, the work was written
not in the new alphabet. About the time of the Christ.
era the 1st in the dative case had lost the value of α as a
1 sound, so that the dative is as often carelessly written
without any 1 at all. Others critics wishing to put it
in, found no room in turning the text to put in an
1 adscript, so he put it below the word. Meaning perhaps
all the 1 subscript just in with a different unit.
α, η and αι, ε, on, all got to be pronounced ee, as it
is in modern greek. A copyist would frequently change
αι- with ε, or ει with ι. An ε with text may mean an
ai.

501. Τάπη = my words or deeds.

504. ταννοῖς = not dative of tangent, but is practically felt
with both nouns. ἐκκλῆρο = a very common metaphor.

505 & describe the continuity of the thought. 506 the
Taurian code has ἐκκλῆρο, but the fulfil of the thought is
only used in indirect discourse constructions. Repro.

but here very well, although otherwise I could read ἐκκλῆρο,
in the worst, and not being an eimen diction,

500. Anit you were and if-greek construction - 511 γὰρ,
connected with a clause omitted, meaning no. 516. If
you honor him no more than you do an unchord one.

1000 = all the text to have this, which is better read
1000, on the analogy of the old alphabet.

523. The only relieving feminine words in this passage
masculine character.

φιλεῖ δ' ὁ θυμὸς πρόσθεν ἡρῆσθαι κλοπεύς
 τῶν μηδὲν ὀρθῶς ἐν σκότῳ τεχνωμένων·
 μισῶ γε μέντοι χῶταν ἐν κακοῖσί τις 495
 ἄλους ἔπειτα τοῦτο καλλύνειν θέλῃ.

ΑΝ. θέλεις τι μείζον ἢ κατακτεῖναι μ' ἐλῶν;

ΚΡ. ἐγὼ μὲν οὐδέν· τοῦτ' ἔχων ἅπαντ' ἔχω.

ΑΝ. τί δῆτα μέλλεις; ὥς ἐμοὶ τῶν σῶν λόγων
 ἀρεστὸν οὐδὲν μηδ' ἀρεσθείη ποτέ· 500
 οὕτω δὲ καὶ σοὶ τᾶμ' ἀφανθάνοντ' ἔφυ.
 καίτοι πόθεν κλέος γ' ἂν εὐκλεέστερον
 κατέσχον ἢ τὸν αὐτάδελφον ἐν τάφῳ
 τιθεῖσα; τούτοις τοῦτο πᾶσιν ἀνδάνειν
 λέγοιτ' ἂν, εἰ μὴ γλῶσσαν ἐγκλήῳ φόβος. 505
 [ἀλλ' ἡ τυραννὶς πολλά τ' ἄλλ' εὐδαιμονεῖ
 κἄξεστιν αὐτῇ δρᾶν λέγειν θ' ἂ βούλεται.]

ΚΡ. σὺ τοῦτο μούνη τῶνδε Καδμείων ὀρεῖς.

ΑΝ. ὀρεῶσι χούτοι, σοὶ δ' ὑκίλλουσιν στόμα.

ΚΡ. σὺ δ' οὐκ ἐκαιδεῖ, τῶνδε χωρὶς εἰ φρονεῖς; 510

ΑΝ. οὐδὲν γὰρ αἰσχρὸν τοὺς ὁμοσπλάγγηρους σέβειν.

ΚΡ. οὐκουν θμαιομος χῶ καταντίον θανῶν;

ΑΝ. θμαιομος ἐκ μιᾶς τε καὶ ταύτου πατρός.

ΚΡ. πῶς δῆτ' ἐκείνῳ δυσσεβῇ τιμᾶς χάριν;

ΑΝ. οὐ μαρτυρήσει ταῦθ' ὁ κατεθανὼν νέκυς. 515

ΚΡ. εἰ τοί σφε τιμᾶς ἐξ ἴσου τῷ δυσσεβεῖ.

ΑΝ. οὐ γάρ τι δοῦλος, ἀλλ' ἀδελφὸς ὦλετο.

ΚΡ. πορθῶν δὲ τήνδε γῆν· δ δ' ἀντιστάς ὕπερ.

ΑΝ. ὁμῶς ὃ γ' Ἀιδῆς τοὺς νόμους τούτους ποθεῖ.

ΚΡ. ἀλλ' οὐχ ὁ χρηστὸς τῷ κακῷ λαχεῖν ἴσος. 520

ΑΝ. τίς οἶδεν εἰ κάτω 'στὶν εὐαγῇ τάδε;

ΚΡ. οὗτοι ποθ' οὐχθρὸς, οὐδ' ὕταν θάνη, φίλος.

ΑΝ. οὗτοι συνέχθειν, ἀλλὰ συμφιλεῖν ἔφυν.

- ΚΡ. κάτω νυν ἔλθοῦς, εἰ φιλητέον, φίλει
κείνους· ἐμοῦ δὲ ζῶντος οὐκ ἄρξει γυνή. 525
- ΧΟ. καὶ μὴν πρὸ πυλῶν ἦδ' Ἰσμήνη,
φιλάδελφα κάτω δάκρυ· εἰβομένη·
νεφέλη δ' ὀφρύων ὑπερ αἵματόεν
ῥέθρος αἰσχύνει,
τέγγουσ' εὐῶπα παρειά. 530
- ΚΡ. σὺ δ', ἢ κατ' οἴκους ὥς ἐχιδν' ὑφειμένη
λήθουσά μ' ἐξέπινες, οὐδ' ἐμάνθανον
τρέφων δὲ ἔτα κάπαναστάσεις θρόνων,
φέρ' εἰπὲ δὴ μοι, καὶ σὺ τοῦδε τοῦ τάφου
φήσεις μετασχεῖν ἢ ἔομελ' τὸ μὴ εἰδέναι; 535
- ΙΣ. δέδρακα τοῦργον, εἴπερ ἦδ' ὁμορροθῶ
καὶ ξυμμετίσχω καὶ φέρω τῆς αἰτίας·
- ΑΝ. ἀλλ' οὐκ ἐάσει τοῦτό γ' ἡ δίκη σ', ἐπεὶ
οὐτ' ἠθέλησας οὐτ' ἐγὼ κοινωσάμεν.
- ΙΣ. ἀλλ' ἐν κακοῖς τοῖς σοῖσιν οὐκ αἰσχύνομαι 540
ξύμπλουν ἐμαντήν τοῦ πάθους ποιουμένη.
- ΑΝ. ὦν τοῦργον Ἀιδης χοὶ κάτω ξυνίστορες·
λόγοις δ' ἐγὼ φιλοῦσαν οὐ στέργω φίλην.
- ΙΣ. μήτοι, κασιγνήτη, μ' ἀτιμάσης τὸ μὴ οὐ
θανεῖν τε σὺν σοὶ τὸν θανόντα θ' ὀγνίσαι. 545
- ΑΝ. μή μοι θάνης σὺ κοινὰ μὴδ' ἀ μὴ ὄνιγες
ποιοῦ σεαυτῆς· ἀρκέσω θνήσκουσ' ἐγώ.
- ΙΣ. καὶ τίς βίος μοι σοῦ λελειμμένη φίλος;
- ΑΝ. Κρέοντ' ἐρώτα· τοῦδε γὰρ σὺ κηδεμών.
- ΙΣ. τί ταῦτ' ἀνίξῃς μ', οὐδὲν ὠφελουμένη; 550
- ΑΝ. ἀλγοῦσα μὲν δὴ, καὶ γέλωτ' ἐν σοὶ γελῶ.
- ΙΣ. τί δῆτ' ἂν ἀλλὰ νῦν σ' ἔτ' ὠφελοῖμ' ἐγώ;
- ΑΝ. σῶσον σεαυτήν· οὐ φθονῶ σ' ὑπεκφυγεῖν.
- ΙΣ. οἴμοι τάλαινα, κάμπλάκω τοῦ σοῦ μόρου;

Περίχρους introduces the next speaker.

Περίχρους = figure of a rain cloud, σεβας = respect, bloody face = flushed red. Εὐφορέας = εὐφροσύνη, the merrymaking is impossible, so the κ is generally erased. Answered by the Coryphaeus alone.

ἤγραι = will you admit

πρὸς = with relation. If it had been the whole scene, the use would have been used. particularly.

ἀπὸ τοῦ = showing a groundswell of the dead.

μαρτυρία = first position is not comedy.

αἰσας = study me - an epic word. πρὸς, not πρὸς, for
look at me, regularly takes the acc.

571 = with dat. in view of. means; but I did not fail to express my willingness in words. app 97013 = emph. by 12. 57019 = you are pleased by your own decision, I have pleased the dead.

558. 7012 = read over. The word would be euphatic. In former times I was not ready, but now I am.

551. 7013 = Taurantian reads 701. used here like 701 per, 701 32. but the art used by itself as a pronoun is very rare. There is a contrast however, between you and, 701 701 per, 701 701 32, but has moved up the order.

610. 701 701 32 = my soul is long since dead.

7012 = 701' 7012, on condition that it should. The dat. 701, gives a feeling of direct interest. 561. 701 32.

with form of feminine dual. 565. 701 701 32 = above this is written: 701: with two dots on either side, in the Taurantian. These two dots, either above or on each side, denotes the into correction to be secured, as with a good one.

567. 7012 = object of 701'. instead of ending 7012, the actual word, lie under the word. Of the pronoun, so that the word not the form is the emphatic sense.

701 701 32 = woman Brant. The nuptials, here the girl that is going to marry your son. 701 701 32 = who 701 701 32 would be the common phrase. 574. The Taurantian gives this to his mine. 701 701 32, The ms would have had 701 701 32, reading 701 for either or a word.

315 701 32 = epior, datum of interest, as other editors read. 701 701 32 = you also have a part in the affairs.

Autogone has been acting like a man in young about outside as she wished. 580. 701, yes, you know, introducing a general note. 575. 701 32 = with reading of all the ms except the Taurantian, but these words 701 and 701 were easily confused.

- ΑΝ. σὺ μὲν γὰρ εἴλου ξῆν, ἐγὼ δὲ κατθανεῖν. 555
 ΙΣ. ἀλλ' οὐκ ἐπ' ἀρρήτοις γε τοῖς ἐμοῖς λόγοις.
 ΑΝ. καλῶς σὺ μὲν τοῖς, τοῖς δ' ἐγὼ δόκουν φρονεῖν.
 ΙΣ. καὶ μὴν ἴση νῦν ἐστὶν ἡ ἔαμαρτία.
 ΑΝ. θάρσει· σὺ μὲν ξῆς, ἡ δ' ἐμὴ ψυχὴ πάλαι
 τέθνηκεν, ὥστε τοῖς θανούσιν ὠφελεῖν. 560
 ΚΡ. τὼ παῖδε φημὶ τῷδε τὴν μὲν ἀρτίως
 ἄνουν πεφάνθαι, τὴν δ' ἀφ' οὗ τὰ πρῶτ' ἔων.
 ΙΣ. οὐ γάρ ποτ', ὦναξ, οὐδ' ὃς ἂν βλάβῃ μένει
 νοῦς τοῖς κακῶς πράσσουσιν, ἀλλ' ἐξίσταται.
 ΚΡ. σοὶ γοῦν, ὅθ' εἴλου σὺν κακοῖς πράσσειν κακά.
 ΙΣ. τί γὰρ μόνῃ μοι τῆσδ' ἄτερ βιώσιμον; 566
 ΚΡ. ἀλλ' ἤδε μέντοι μὴ λέγ'· οὐ γὰρ ἔστ' ἔτι.
 ΙΣ. ἀλλὰ πτενεῖς νυμφεῖα τοῦ σαντοῦ τέκνου;
 ΚΡ. ἀρώσιμοι γὰρ χιτῶνων εἰσὶν γύαι.
 ΙΣ. οὐχ ὥς γ' ἐκείνῳ τῇδέ τ' ἦν ἡρμοσμένα. 570
 ΚΡ. κακὰς ἐγὼ γυναῖκας υἷεσιν στυγῶ.
 ΑΝ. ὦ φίλταθ' Αἴμον, ὥς σ' ἀτιμάζει πατήρ.
 ΚΡ. ἔγαν γε λυπεῖς καὶ σὺ καὶ τὸ σὺν λέχος.
 ΧΟ. ἡ γὰρ στερήσεις τῆσδε τὸν σαντοῦ γόνον;
 ΚΡ. Αἰδης ὁ παύσων τοῦσδε τοὺς γάμους ἔφυ. 575
 ΧΟ. δεδογμέν', ὥς ἔοικε, τήνδε κατθανεῖν.
 ΚΡ. καὶ σοὶ γε κάμοι. μὴ τριβὰς ἔτ', ἀλλὰ νιν
 κομίζετ' εἰσω, δμῶες· εὐ δὲ τάσδε χρὴ
 γυναῖκας ἱλαὶ μῆθ' ἀνεμμένας ἔαν.
 φεύγουσι γὰρ τοὶ χολ' ἄρσσεις, ὅταν πέλας 580
 ἦδῃ τὸν Αἰδην εἰσορῶσι τοῦ βίου.
 ΧΟ. εὐδαίμονες οἴσι κακῶν ἄγευστος αἰών.
 οἷς γὰρ ἂν σεισθῇ θεόθεν δόμος, ἅτας
 οὐδὲν ἐλλείπει γενεᾶς ἐπὶ πληθὺς ἔρπον· 585

582—592 = 593—603.

ὅμοιον ὥστε ποντίαις
 οἶδμα δυσπνόοις ὅταν
 Θορήσσαισιν ἔρεβος ὕφαλον ἐπιδράμη πνοαῖς,
 κυλίνδει βυσσόθεν κελαινὰν 590
 θῖνα καὶ δυσάνεμον,
 στόνῳ βρέμουσι δ' ἀντιπλήγες ἀκταί.
 ἀρχαῖα τὰ Λαβδακιδᾶν οἰκῶν ὀρθῶμαι 593
 πῆματ' ἄλλ' ἄλλοις ἐπὶ πῆμασι πίπτοντ', 595
 οὐδ' ἀπαλλάσσει γενεὰν γένος, ἀλλ' ἐρείπει
 θεῶν τις, οὐδ' ἔχει λύσιν.
 νῦν γὰρ ἐσχάτας ὑπὲρ
 ρίζας δ' τέτατο φάος ἐν Οἰδίπου δόμοις, 600
 κατ' αὖ νιν φοινία θεῶν τῶν
 νεοτέρων ἀμᾶ κοπῖς
 λόγου τ' ἄνοια καὶ φρενῶν ἐρινύς.
 τεάν, Ζεῦ, δύνασιν τίς ἀνδρῶν
 ὑπερβασία κατὰσχοι, 605
 τὰν οὐθ' ὕπνος αἶρει ποθ' ὁ πάντ' ἀγρῶν οὗτ'
 ἀκάματοι σκεδῶσιν
 μῆνες, ἀγήρῳ δὲ χρόνῳ δυνάστας
 κατέχεις Ὀλύμπου
 μαρμαρόεσσαν αἴγλαν. 610
 τό τ' ἐπειτα καὶ τὸ μέλλον
 καὶ τὸ πρὶν ἐπαρκέσει
 νόμος ὅδ', οὐδὲν ἔρπει
 θνατῶν βιότῳ πάμπολις ἐκτὸς ἄτας.
 ἃ γὰρ δὴ πολὺπλαγκτος ἐλπίς 615
 πολλοῖς μὲν ὕνασις ἀνδρῶν,
 πολλοῖς δ' ἀπάτα κουφονόων ἐρώτων.
 εἰδότει δ' οὐδὲν ἔρπει,

604—614 = 615—625.

παραμύθημα = an amuse.

φίλος = the members of one family.

ωστε = ωσπερ ει, the τε not having much force.
ιταω = ιεραει αποπειρω.

πυλως = a Latin Greek idea. She alone of the whole
state was dissident.

υπερω = αποπειρω, improve.

φύρεται = let us make less em against me.

απομυ = protelie accusative.

καρ = καειν.

οτι ταπειν = to give due honors to those in power.

οφειλε = you would expect the sub. with us. The
It is used as if the action was set back with part.

αυτη = used as he saw the picture in his mind and
ηδε as a didactic use, pointing out the concrete
example of the abstract in it.

παρ = comrade - ησοτα ηρ = champion.

αωρη = lack of and describe.

ματωρ = protelie use.

τορας = he who up the ranks and makes them flee.

πομπη = reference to unions & language in 6.35, "of
human, whose this are guided right".

τορ = datum of interest. "We who are only ourselves."
but this absolute use of οπως is very uncommon.

κατορ = use of expressing fertility.

The chorus breaks in approving both sides.
"Unless our welcome been slower from us by age."

He takes up his fallen mention of $\phi\phi\epsilon\omega\varsigma$, wisdom or sense.

The use of $\mu\eta$ with $\delta\epsilon\gamma\iota\varsigma$ is strange, as we should expect $\eta\upsilon$. "And may I never learn how to say": Explained as preparing for the Optative with next sentence. The $\mu\eta$ doubtless desires the cautious, and unassuming. 655. juxtaposition of $\epsilon\chi\omega$ and $\eta\iota$. a different meaning of a like juxtaposition in Homer answers.

$\delta\alpha\iota\omicron\tau$ = awe inspiring. $\delta\gamma\omega\tau\eta\varsigma$ = before, means the mention of the same deed. then it is "a common man": $\mu\eta$ $\epsilon\pi\tau\epsilon\iota$ = a cautious form of statement.

$\eta\tau\iota\varsigma$ = gives the reason for the clause.

$\mu\eta$ $\gamma\iota\gamma\epsilon\iota$ = let point her out. "do not you do girl":

$\mu\alpha\lambda\iota\sigma\tau\alpha$ = a pet word of $\delta\phi$. with connection.

$\epsilon\pi\epsilon\phi\epsilon\tau\alpha$ = $\epsilon\pi\eta$, runs over the words, or come to my ears.

$\epsilon\pi\epsilon\phi\eta$ = connected with $\epsilon\pi\epsilon\phi\epsilon\tau\alpha$.

$\epsilon\upsilon\delta\epsilon\alpha\varsigma$ = not to be taken with $\alpha\chi\epsilon\iota\alpha$. what is more glorious than the glory of a fallen hero's fame.

$\nu\upsilon\tau$ = and like our architecture, not temporal at all.

Instance of $\delta\phi$. using a word in a wholly new sense.

$\phi\phi\epsilon\omega$ = used of wearing a garment. $\alpha\varsigma$ = the weak pronoun $\epsilon\gamma\omega$. $\phi\phi\epsilon\omega$ = $\epsilon\upsilon\phi\phi\epsilon\omega$. Self will as a sign of $\eta\epsilon\gamma\omega\tau\eta\varsigma$, self confidence.

$\alpha\gamma\alpha$ = $\alpha\gamma\alpha\theta\epsilon\iota\alpha$ mean of action. He should not be so sketchy.

He - - - found in Arc. but not at all in Euripides.

πρὶν πυρὶ θερμῷ πόδα τις προσάυσῃ.
 σοφία γὰρ ἐκ του 620
 κλεινὸν ἔπος πέφανται,
 τὸ κακὸν δοκεῖν ποτ' ἐσθλὸν
 τῷδ' ἔμμεν ὅτῳ φρένας
 θεὸς ἄγει πρὸς ἄταν·

πράσσει δ' ὀλίγιστον χρόνον ἐκτὸς ἄτας. 625
 ὃδε μὴν Αἰμων, παίδων τῶν σῶν
 νέατον γέννημ'· ἄρ' ἀχνύμενος
 τάλιδος ἦκει μόρον Ἀντιγόνης,
 ἀπάτης λεχέων ὑπεραλγῶν; 630

KP. τάχ' εἰσόμεσθα μάντεων ὑπέρτερον.
 ὦ παῖ, τελείαν ψῆφον ἄρα μὴ κλύων
 τῆς μελλονύμου πατρὶ λυσσαίνων πάρει;
 ἦ σοὶ μὲν ἡμεῖς πανταχῇ· δρῶντες φίλοι;

ΑΙΜΩΝ.

πάτερ, σὸς εἰμι, καὶ σύ μοι γνώμας ἔχων 635
 χρηστὰς ἀπορθοῖς, αἷς ἔγωγ' ἐφέφομαι.
 ἐμοὶ γὰρ οὐδεις ἀξιώσεται γάμος
 μέλιν φέρεσθαι σοῦ καλῶς ἡγουμένου.

KP. οὕτω γάρ, ὦ παῖ, γρηὶ διὰ στέρνων ἔχειν,
 γνώμης πατροφῆας πάντ' ὀπισθεν ἐστάναι. 640
 τούτου γὰρ εἵνεκ' ἄνδρες εὗχονται γονὰς
 κατηκόους φύσαντες ἐν δόμοις ἔχειν,
 ὥς καὶ τὸν ἐχθρὸν ἀνταμύνωνται κακοῖς
 καὶ τὸν φίλον τιμῶσιν ἐξ ἴσου πατρί.

ὅστις δ' ἀνωφέλητα φιτύει τέκνα, 645
 τί τόνδ' ἂν εἰποῖς ἄλλο πλὴν αὐτῷ πόνους
 φύσαι, πολλὴν δὲ τοῖσιν ἐχθροῖσιν γέλων;
 μὴ νῦν ποτ', ὦ παῖ, φρένας ὑφ' ἡθονῆς δαμείς
 γυναικὸς εἵνεκ' ἐκβάλλης, εἰδῶς ὅτι

ψυχρὸν παραγκάλισμα τοῦτο γίνεται, 650
 γυνὴ κακὴ ξύνεννος ἐν δόμοις. τί γὰρ
 γένοιτ' ἂν ἔλκος μείζον ἢ φίλος κακός;
 ἀλλὰ πτύσας ὥσεί τε δυσμενὴ μέθεες
 τὴν παιδ' ἐν Ἄιδου τήνδε νυμφεύειν τινί.
 ἐπεὶ γὰρ αὐτὴν εἶλον ἐμφανῶς ἐγὼ 655
 πόλεως ἀπιστήσασαν ἐκ πάσης μόνην,
 ψευδῇ γ' ἐμαντὸν οὐ καταστήσω πόλει,
 ἀλλὰ κτενῶ. πρὸς ταῦτ' ἐφυμνείτω Δία
 ξύναιμον· εἰ γὰρ δὴ τὰ γ' ἐγγενὴ φύσει
 ἄκοσμα θρέψω, κάρτα τοὺς ἔξω γένους. 660
 ἐν τοῖς γὰρ οἰκείοιςιν ὅστις ἔστ' ἀνὴρ
 χρηστός, φανέται κὰν πόλει δίκαιος ὢν.
 ὅστις δ' ὑπερβὰς ἢ νόμους βιάζεται
 ἢ τοῦπιτάσσειν τοῖς κρατύνουσιν νοεῖ,
 οὐκ ἔστ' ἐπαίνου τοῦτον ἐξ ἐμοῦ τυχεῖν. 665
 ἀλλ' ὃν πόλις στήσειε, τοῦδε χρὴ κλύειν
 καὶ σμικρὰ καὶ δίκαια καὶ τάναντία.
 καὶ τοῦτον ἂν τὸν ἄνδρα θαρσοίην ἐγὼ
 καλῶς μὲν ἄρχειν, εὖ δ' ἂν ἄρχεσθαι θέλειν,
 δορός τ' ἂν ἐν χειμῶνι προστεταγμένον 670
 μένειν δίκαιον ἀγαθὸν παραστάτην.
 ἀναρχίας δὲ μείζον οὐκ ἔστιν κακόν.
 αὕτη πόλεις ὄλλυσιν, ἥδ' ἀναστάτους
 οἴκους τίθησιν, ἥδε συμμάχου δορός
 τροπὰς καταρρήγνυσιν· τῶν δ' ὀρθομένων 675
 σφάζει τὰ πολλὰ σώμαθ' ἢ πειθαρχία.
 οὕτως ἀμυντέ' ἔστι τοῖς κοσμουμένοις,
 κοῦτοι γυναικὸς οὐδαμῶς ἡσσητέα.
 κρεῖσσον γάρ, εἴπερ δεῖ, πρὸς ἀνδρὸς ἐκπεσεῖν,
 κοῦκ ἂν γυναικῶν ἡσσουνες ἀλοίμεθ' ἔν. 680

Παραμεύω = am amuse.

Φίλος = the members of one family.

υπερί = υπέρ, the re with heavy much for it.
πρω = in prose αποπρω.

πυλως = a Latin Greek idea. The alone of Aristotle
3rd was described.

υπερ = αποπρω, in prose.

εφ' ου = let us make less error against the.

αποπρω = prototypic acoustics.

Ναυ = ναυ.

Οτι τανν = to give due choice to those in power.

οτι τανν = you would expect the sub. with the. The
It is used as if the action was set back with part.

απ' = used as he saw the picture in his mind and
ηδ as a deductive use, pointing out the concrete
example of the abstract in it.

Παρ = comrade ηρωτα ηρ = champion.

υπερ = lack gov. and description.

υπερ = prototypic use.

τοσας = breaks of the scales and makes them free.

αποπρω = reference to common language in 635, "of
human, whose lives are guided by it".

τοσας = datum of interest. "We who are only ourselves."
but the absolute use of οπως is very uncommon.

κατα = in opt. expressing futurity.

The chorus breaks in approving both sides.

"Unless our welcome been stolen from us by age."

He takes up his fellow member's. $\phi\phi\epsilon\omega\alpha$, wisdom or sense.

The use of $\mu\eta$ with $\delta\epsilon\phi\epsilon\iota\varsigma$ is strange, as we should expect $\eta\upsilon$. "And may I never learn how to say":

Explained as preparing for the $\phi\phi\alpha\lambda\mu\alpha$ with next sentence. The $\mu\eta$ denotes his desire to be cautious, and unassuming. 655. juxtaposition of $\epsilon\chi\omega$ and $\mu\eta$. a different meaning of a like juxtaposition in one case assumes.

$\delta\alpha\omega\omega$ = awe inspiring. $\delta\gamma\omega\omega\tau\epsilon\varsigma$ = uprose, thus means the number of the same den. then it is "a common man"; $\mu\eta$, $\epsilon\phi\phi\epsilon\iota$ = a cautious form of statement.

$\mu\eta\tau\iota$ = gives the reason for the clause.

$\mu\eta\tau\iota$ = they point her out. "Is not you a girl?"

$\mu\eta\tau\iota$ = after word of $\delta\phi$. calls connection.

$\epsilon\mu\phi\epsilon\chi\epsilon\tau\alpha$ = $\epsilon\mu$, runs over the town, or come to my ears.

$\epsilon\phi\epsilon\mu\eta$ = connected with $\epsilon\phi\phi\epsilon\iota$.

$\epsilon\mu\phi\epsilon\chi\epsilon\tau\alpha$ = not to be taken with $\alpha\chi\epsilon\phi\alpha$. what is more glorious than the glory of fallen fame.

$\nu\upsilon$ = and like our architect, not imperial at all.

Instance of $\delta\phi$. using a word in a wholly new sense.

$\phi\phi\alpha\omega$ = used of wearing a garment. $\alpha\varsigma$ = the new pronoun δ . $\phi\phi\alpha\omega$ = $\epsilon\mu\phi\epsilon\chi\epsilon\tau\alpha$. Self will as a sign of revolt, self emphasis.

$\alpha\chi\epsilon\phi\alpha$ = do's $\phi\phi\alpha\lambda\mu\alpha$ mean of action. He should not be lost in the shadows.

$\mu\eta\tau\iota$ is found in $\alpha\varsigma$. but not at all in Euripides.

- ΧΟ. ἡμῖν μὲν, εἰ μὴ τῷ χρόνῳ κεκλέμμεθα,
λέγειν φρονούντως ὣν λέγεις δοκεῖς πέρι.
- ΑΙ. πάτερ, θεοὶ φύουσιν ἀνθρώποις φρένας,
πάντων ὅσ' ἐστὶ κτημάτων ὑπέρτατον.
ἐγὼ δ' ὅπως σὺ μὴ λέγεις ὀρθῶς τάδε, 685
οὔτ' ἂν δυναίμην μήτ' ἐπισταίμην λέγειν·
γένοιτο μέντ' ἄν χιτῶν καλῶς ἔχον.
σοῦ δ' οὖν πέφυκα πάντα προσκοπεῖν ὅσα
λέγει τις ἢ πράσσει τις ἢ φέγειν ἔχει.
τὸ γὰρ σὸν ὄμμα δεινὸν ἀνδρὶ δημότῃ 690
λόγοις τοιούτοις, οἷς σὺ μὴ τέρφει κλύων·
ἐμοὶ δ' ἀκούειν ἔσθ' ὑπὸ σκότου τάδε,
τὴν παῖδα ταύτην οἷ' ὀδύρεται πόλις,
πασῶν γυναικῶν ὡς ἀναξιωτάτῃ
κάκιστ' ἀπ' ἔργων εὐκλειεστάτων φθίνει· 695
ἦ τις τὸν αὐτῆς ἀντάδελφον ἐν φοναῖς
πεπτῶτ' ἄθικτον μήθ' ὑπ' ὤμηστων κυνῶν
εἶας ὀλέσθαι μήθ' ὑπ' οἰωνῶν τινος·
οὐχ ἦδε χρυσῆς ἀξία τιμῆς λαχεῖν;
τοιὰδ' ἐρεμνὴ σίγ' ἐπέργεται φάτις. 700
ἐμοὶ δὲ σοῦ πράσσοντος εὐτυχῶς, πάτερ,
οὐκ ἔστιν οὐδὲν κτῆμα τιμιώτερον.
τί γὰρ πατὴρ θάλλοντος εὐκλείας τέκνοις
ἄγαλμα μείζον, ἢ τί πρὸς παίδων πατρί;
μή νυν ἐν ἥθος μοῦνον ἐν σαντῷ φόρει, 705
ὡς φῆς σύ, κοῦδὲν ἄλλο, τοῦτ' ὀρθῶς ἔχειν.
ὅστις γὰρ αὐτὸς ἢ φρονεῖν μόνος δοκεῖ
ἢ γλῶσσαν, ἣν οὐκ ἄλλος, ἢ ψυχὴν ἔχειν,
οὔτοι διαπτυχθέντες ὥφθησαν κενοί.
ἀλλ' ἄνδρα, καὶ τις ἢ σοφός, τὸ μανθάνειν 710
πόλλ' αἰσχρὸν οὐδὲν καὶ τὸ μὴ τεύειν ἄγαν.

κρύψω πετρώδει ζῶσαν ἐν κατώρυγι,
 φορβῆς τοσοῦτον ὥς ἄγρος μόνον προθείς, 775
 ὅπως μίasma πᾶσ' ὑπεκρύγη πόλις.
 κάκει τὸν Ἄιδην, ὃν μόνον σέβει θεῶν,
 αἰτουμένη που τεύχεται τὸ μὴ θανεῖν,
 ἢ γινώσεται γοῦν ἀλλὰ τηνικαῦθ' ὅτι
 πόνος περισσός ἐστι τὰν Ἄιδου σέβειν. 780

XO. Ἔρως ἀνίκατε μάχαν,
 Ἔρως, ὃς ἐν πλεῦμοσι πίπτεις,
 ὃς ἐν μαλακαῖς παρειαῖς
 νεάνιδος ἐννυχεύεις,
 φοιτᾷς δ' ὑπερπόντιος ἐν τ' ἀγρονόμοις αὐλαῖς.
 καὶ σ' οὐτ' ἀθανάτων φύξιμος οὐδαίς 787
 οὐθ' ἀμερίων σέ γ' ἀνθρώπων· ὃ δ' ἔχων μέ-
 ῃηνεν. 790

σὺ καὶ δικαίων ἀδίκους
 φρένας παρασπᾷς ἐπὶ λῶβα,
 σὺ καὶ τοῦδε νεῖκος ἀνδρῶν
 ξύναιμον ἔχεις ταραχάς.
 καὶ δ' ἐνὰργῆς βλέφαρῶν ἡμερος εὐλέκτρον 795
 νύμφας, τῶν μεγάλων ἐκτὸς ὁμιλῶν
 θεσμῶν· ἄμαχος γὰρ ἐμπαίζει θεὸς Ἀφροδίτα.
 νῦν δ' ἤδη γὰρ καὐτὸς θεσμῶν 801
 ἔξω φέρομαι τὰδ' ὀρῶν, ἴσχειν δ'
 οὐκέτι πηγὰς δύναιμαι δακρύων,
 τὸν παγκοίτην δ' ὀρῶ θάλαμον
 τήνδ' Ἀντιγόνην ἀνύτουσαν. 805

AN. ὀρᾷτ' ἐμ', ὦ γᾶς πατρίας πολῖται,
 τὰν νεάταν ὁδὸν

781—790 = 791—800.

806—816 = 823—833.

- ΑΝ. σὺ μὲν γὰρ εἴλου ζῆν, ἐγὼ δὲ κατθανεῖν. 555
 ΙΣ. ἀλλ' οὐκ ἐπ' ἀρρήτοις γε τοῖς ἐμοῖς λόγοις.
 ΑΝ. καλῶς σὺ μὲν τοῖς, τοῖς δ' ἐγὼ ὀδόνουν φρονεῖν.
 ΙΣ. καὶ μὴν ἴση νῶν ἐστὶν ἡ ἕξαμαρτία.
 ΑΝ. θάρσει· σὺ μὲν ζῆς, ἡ δ' ἐμὴ ψυχὴ πάλαι
 τέθνηκεν, ὥστε τοῖς θανούσιν ὠφελεῖν. 560
 ΚΡ. τῷ παιδε φημὶ τῷδε τὴν μὲν ἀρτίως
 ἄνουν πεφάνθαι, τὴν δ' ἀφ' οὗ τὰ πρῶτ' ἔω.
 ΙΣ. οὐ γὰρ ποτ', ὦναξ, οὐδ' ὃς ἂν βλάβστη μένει
 νοὺς τοῖς κακῶς πράσσουσιν, ἀλλ' ἐξίσταται.
 ΚΡ. σοὶ γοῦν, ὅθ' εἴλου σὸν κακοῖς πράσσειν κακά.
 ΙΣ. τί γὰρ μόνη μοι τῆσδ' ἔτερ βιώσιμον; 566
 ΚΡ. ἀλλ' ἦδε μέντοι μὴ λέγ'. οὐ γὰρ ἔστ' ἐτι.
 ΙΣ. ἀλλὰ κτενεῖς νυμφεῖα τοῦ σαυτοῦ τέκνου;
 ΚΡ. ἀρώσιμοι γὰρ χιτῶνων εἰσὶν γυῖα.
 ΙΣ. οὐχ ὥς γ' ἐκείνῳ τῆδ' ἐτ' ἦν ἡρμοσμένα. 570
 ΚΡ. κακὰς ἐγὼ γυναῖκας νιέειν στυγῶ.
 ΑΝ. ὦ φίλταθ' Αἴμον, ὥς σ' ἀτιμάζει πατήρ.
 ΚΡ. ἄγαν γε λυπεῖς καὶ σὺ καὶ τὸ σὸν λέχος.
 ΧΟ. ἡ γὰρ στερήσεις τῆσδε τὸν σαυτοῦ γόνον;
 ΚΡ. Αἰδὴς ὁ παύσων τούσδε τοὺς γάμους ἔφν. 575
 ΧΟ. δεδογμέν', ὥς ἔοικε, τήνδε κατθανεῖν.
 ΚΡ. καὶ σοὶ γε κάμοι. μὴ τριβὰς ἔτ', ἀλλὰ νιν
 κομίζετ' εἶσω, δμῶες· εὐ δὲ τάσδε χροὶ
 γυναῖκας ἴλαι μῆθ' ἀνειμένους ἔαν.
 φεύγουσι γὰρ τοὶ χοὶ θρασεῖς, ὅταν πέλας 580
 ἦδη τὸν Αἰδην εἰσορᾷσι τοῦ βίου.
 ΧΟ. εὐδαίμονες οἷσι κακῶν ἄγρευστος αἰών.
 οἷς γὰρ ἂν σεισθῇ θεόθεν δόμος, ἔτας
 οὐδὲν ἐλλείπει γενεᾶς ἐπὶ πληθὺς ἔρπον· 585

582—592 = 593—603.

ὅμοιον ὥστε ποντίαις
 οἶδμα δυσπνόοις ὕταν
 Θρήσαισιν ξεβος ὕφαλον ἐπιδράμη πνοαῖς,
 κυλίνδει βυσσόθεν κελαινὰν 590
 θῖνα καὶ δυσάνεμον,
 στόμφ βρέμονσι δ' ἀντιπλήγες ἀκταί.
 ἀρχαῖα τὰ Λαβδακιδᾶν οἰκῶν ὀρθῶμαι 593
 πῆματ' ἄλλ' ἄλλοις ἐπὶ πῆμασι πίπτοντ', 595
 οὐδ' ἀπαλλάσσει γενεὰν γένος, ἀλλ' ἐρείπει
 θεῶν τις, οὐδ' ἔχει λύσιν.
 νῦν γὰρ ἐσχάτας ὑπὲρ
 ρίζας δ' τέτατο φάος ἐν Οἰδίπου δόμοις, 600
 κατ' αὖ νιν φοινία θεῶν τῶν
 νεφετέρων ἀμᾶ κοπίς
 λόγου τ' ἄνοια καὶ φρενῶν ἐρινύς.
 τεάν, Ζεῦ, δύνασιν τίς ἀνδρῶν
 ὑπερβασία κατάσχοι, 605
 τὰν οὐθ' ὕπνος αἰρεῖ ποθ' ὁ πάντ' ἀγρῶν οὗτ'
 ἀκάματοι σκεδῶσιν
 μῆνες, ἀγήρω δὲ χρόνῳ δυνάστας
 κατέχεις Ὀλύμπου
 μαρμαρόεσσαν αἴγλαν. 610
 τό τ' ἔπειτα καὶ τὸ μέλλον
 καὶ τὸ πρὶν ἐπαρκέσει
 νόμος ὃδ', οὐδὲν ἔρπει
 θνατῶν βίωτῳ πάμπολις ἐκτὸς ἄτας.
 ἃ γὰρ δὴ πολὺπλαγκτος ἐλπὶς 615
 πολλοῖς μὲν θνασίς ἀνδρῶν,
 πολλοῖς δ' ἀπάτα κουφονόων ἐρώτων·
 εἰδότει δ' οὐδὲν ἔρπει,

604—614 = 615—625.

Sugaripori, agreeing with $\alpha\eta\tau\alpha\varsigma$, is the better reading.

Exca = $\pi\alpha\upsilon\pi\epsilon\chi\alpha$.

are = $\mu\epsilon\tau\alpha\phi\epsilon\alpha$.

homies = $\rho\omicron\sigma\iota\varsigma$ often has reading. The idea of death with
homiege is purely a modern idea, and some editors
take the word as of the dust which she spread upon
their brethren. But this would be an unhealed if
mixture of metaphors.

$\epsilon\upsilon\theta\gamma\eta\alpha\tau\alpha\iota$ = one of the few instances and is
back of the line of the optative without the
particle $\alpha\iota$. The opt. may take the place of the subj.
as being a bit less vivid. $\alpha\eta\eta\theta\alpha\tau\alpha\iota$ = with $\epsilon\upsilon\theta\gamma\eta\alpha\tau\alpha\iota$
in the same construction. $\alpha\upsilon\tau\alpha\tau\alpha\tau\alpha\iota$ = if least words
be refused all do difficultly remember, but this is not
at all likely. The optative in a deliberative position
without $\alpha\iota$ is very rare. Such allusions as the opt.
used in Greek to deliberative sense, we should
have many more cases, if the optative was used
as the subj. generally in this kind of deliberative.
In late Greek the part. $\alpha\upsilon\tau\alpha\tau\alpha\tau\alpha\iota$ often dropped out and the
may have taken place here. Read $\alpha\upsilon\tau\alpha\tau\alpha\tau\alpha\iota$ = $\alpha\upsilon\tau\alpha\tau\alpha\tau\alpha\iota$
deliberative. Yet the $\alpha\iota$ sound in the $\alpha\upsilon\tau\alpha\tau\alpha\tau\alpha\iota$ is almost
enough for the sense, because $\alpha\upsilon\tau\alpha\tau\alpha\tau\alpha\iota$ is sound

- ἀλλ' ἐπίφαντον;
 ὦ πόλις, ὦ πόλεως
 πολυκτήμενες ἄνδρες·
 ἰὼ Διοκαταί κρῆναι Θήβας τ'
 εὐαρχμάτου ἄλσος, ἔμπας 845
 ξυμμάρτυρας ὕμ' ἐπικτῶμαι,
 οἷα φίλων ἄκλαντος, οἷοις νόμοις
 πρὸς ἔρμα τυμβόχωστον ἔρχομαι τάφον ποταινίου·
 ἰὼ δύστηνος, 850
 ἔτ' οὐσ' ἐν βροτοῖς, οὐκέτ' οὔσα,
 μέτοικος οὐ ζῶσιν, οὐ θανοῦσιν.
 ΧΟ. προβᾶς' ἐπ' ἔσχατον θράσους
 ὑψηλὸν ἐς Δίκας βάθρον
 προσέπεσες, ὦ τέκνον, πολύν· 855
 πατρῶον δ' ἐκτίνεις τιν' ἄθλον.
 ΑΝ. ἔψανσας ἀλγεινοτάτας ἔμοι μερίμνας,
 πατρὸς τριπόλιστον οἶτον
 τοῦ τε πρόπαντος
 ἀμετέρου πότμου 860
 κλεινοῖς Λαβδακίδαισιν.
 ἰὼ ματρῶναι λέκτρων ἄται
 κοιμήματά τ' αὐτογέννητ'
 ἐμῷ πατρὶ δυσμόρου ματρός, 865
 οἷων ἐγὼ ποθ' ἅ ταλαίφρων ἔφυν·
 πρὸς οὐς ἀραῖος ἔργαμος ἅδ' ἐγὼ μέτοικος ἔρχομαι.
 ἰὼ δυσπότημων
 κασίγνητε τιμῶν κυρήσας, 870
 θανῶν ἔτ' οὔσαν κατήναρές με.
 ΧΟ. σέβειν μὲν εὐσέβειά τις,
 κράτος δ' ὅτῳ κράτος μέλει
 παραβατὸν οὐδαμᾶ πέλει·

πρὶν πυρὶ θερμῷ πόδα τις προσάουγῃ.
 σοφία γὰρ ἐκ του 620
 κλεινὸν ἔπος πέφανται,
 τὸ κακὸν δοκεῖν ποτ' ἐσθλὸν
 τῷδ' ἔμμεν ὄψῳ φρένας
 θεὸς ἄγει πρὸς ἅταν·
 πράσσει δ' ὀλίγιστον χρόνον ἐκτὸς ἄτας. 625
 ὅδε μὴν Αἰμῶν, παίδων τῶν σῶν
 νέετον γέννημ'· ἄρ' ἀγνύμενος
 τάλιδος ἦκει μόρον Ἀντιγόνης,
 ἀπάτης λεχέων ὑπερᾶλγῶν; 630
 ΚΡ. τάχ' εἰσόμεσθα μάντεων ὑπέρτερον.
 ὦ παῖ, τελεῖαν ψῆφον ἄρα μὴ κλύων
 τῆς μελλονύμου πατρὶ λυσσαίνων πάρει;
 ἦ σοὶ μὲν ἡμεῖς πανταχῇ· θρῶντες φίλοι;

ΑΙΜΩΝ.

πάτερ, σὸς εἰμι, καὶ σύ μοι γνώμας ἔχων 635
 χρηστὰς ἀπορθοῖς, αἷς ἔγωγ' ἐφέφομαι.
 ἐμοὶ γὰρ οὐδεὶς ἀξιώσεται γάμος
 μέλινων φέρεσθαι σοῦ καλῶς ἡγουμένου.
 ΚΡ. οὕτω γάρ, ὦ παῖ, χρὴ διὰ στέφανον ἔχειν, 640
 γνώμης πατροφῆας πάντ' ὀπισθεν ἐστιάσαι.
 τούτου γὰρ εἵνεκ' ἄνδρες εὗχονται γονὰς
 κατηκόους φύσαντες ἐν δόμοις ἔχειν,
 ὥς καὶ τὸν ἐχθρὸν ἀνταμύνωνται κακοῖς
 καὶ τὸν φίλον τιμῶσιν ἐξ ἴσου πατρὶ.
 ὅστις δ' ἀνωφέλητα φιτῦει τέκνα, 645
 τί τὸνδ' ἂν εἰποις ἄλλο πλὴν αὐτῷ πόνους
 φύσαι, πολὺν δὲ τοῖσιν ἐχθροῖσιν γέλων;
 μὴ νῦν ποτ', ὦ παῖ, φρένας ὑφ' ἡδονῆς θαμείς
 γυναικὸς εἵνεκ' ἐκβάλῃς, εἰδὼς ὅτι

ψυχρὸν παραγκάλισμα τοῦτο γίνεται, 650
 γυνὴ κακὴ ξύνευνος ἐν δόμοις. τί γὰρ
 γένοιτ' ἂν ἔλκος μεῖζον ἢ φίλος κακός;
 ἀλλὰ πτύσας ὥσεί τε θυσμενῇ μέθες
 τὴν παῖδ' ἐν Ἄιδου τήνδε νυμφεύειν τινί.
 ἐπεὶ γὰρ αὐτὴν εἶλον ἐμφανῶς ἐγὼ 655
 πόλεως ἀπιστήσασαν ἐκ πάσης μόνην,
 ψευδῇ γ' ἑμαντὸν οὐ καταστήσω πόλει,
 ἀλλὰ κτενῶ. πρὸς ταῦτ' ἐφωμνείτω Δία
 ξύναιμιον· εἰ γὰρ δὴ τὰ γ' ἐγγενῇ φύσει
 ἄκοσμα θρέψω, κάρτα τοὺς ἔξω γένους. 660
 ἐν τοῖς γὰρ οἰκείοισιν ὅστις ἔστ' ἀνὴρ
 χρηστός, φανεῖται κὰν πόλει δίκαιος ὢν.
 ὅστις δ' ὑπερβᾶς ἢ νόμους βιάζεται
 ἢ τοῦπιτάσσειν τοῖς κρατίνουσιν νοεῖ,
 οὐκ ἔστ' ἐπαίνου τοῦτον ἐξ ἐμοῦ τυχεῖν. 665
 ἀλλ' ὃν πόλις στήσσει, τοῦδε χρὴ κλύειν
 καὶ σμικρὰ καὶ δίκαια καὶ τάναντία.
 καὶ τοῦτον ἂν τὸν ἄνδρα θαρσοίην ἐγὼ
 καλῶς μὲν ἄρχειν, εὖ δ' ἂν ἄρχεσθαι θέλειν,
 δορός τ' ἂν ἐν χειμῶνι προστεταγμένον 670
 μένειν δίκαιον κάγαθόν παραστάτην.
 ἀναρχίας δὲ μεῖζον οὐκ ἔστιν κακόν.
 αὕτη πόλεις ὄλλυσιν, ἥδ' ἀναστάτους
 οἴκους τίθησιν, ἥδε συμμάχου δορός
 τροπὰς καταρρήγνυνσι· τῶν δ' ὀρθομένων 675
 σφάζει τὰ πολλὰ σώμαθ' ἢ πειθαρχία.
 οὕτως ἀμυντέ' ἐστὶ τοῖς κοσμουμένοις,
 κοῦτοι γυναικὸς οὐδαμῶς ἥσσητέα.
 κρεῖσσον γάρ, εἴπερ δεῖ, πρὸς ἀνδρὸς ἐκπεσεῖν,
 κοῦκ ἂν γυναικῶν ἥσσονες καλούμεθ' ἂν. 680

Παραμυθία = an amuse.

Φίλος = the members of your family.

νέτε = νετρε, the τε not having much force.
Γνω = in prose αποτρεω.

Πόλις = a Latin Greek idea. The alone of the whole
state was understood.

νετρεω = αποτρεω, improve.

εφ' ου = let us make less error against the.

απομ = protelie accusative.

Ναυ = ναυω.

Οτι τανν = to give due choice to those in power.

οτι τανν = you would expect the sub. with us. The
εφ' ου used as if the action was set back with part.

αφ' ου = used as he saw the picture in his mind and
ηδ as a didactic use, pointing out the concrete
example of the abstract truth.

Παρι = Comrade - ηρωτα ηρ = champion.

ωρα = each gov. and discipline.

ωρα = protelie use.

τοσας = we who of the ranks and makes their life.

απομ = reference to unions language in 635, "of
themselves, whose lives are guided right."

τοσας = datum of interest. "We who are only ourselves."
but the absolute use of απομ is very uncommon.

Ναυ = in εφ' ου expressing futurity.

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 πόνος περισσός ἐστι τὰν Ἄιδου σέβειν. 780

XO. Ἐρῶς ἀνίκᾳτε μάχαν,
 Ἐρῶς, ὃς ἐν πλεύμοσι πίπτεις,
 ὃς ἐν μαλακαῖς παρειαῖς
 νεάνιδος ἐννυχεύεις,
 φοιτᾷς δ' ὑπερπόντιός ἐν τ' ἀγρονόμοις αὐλαῖς^Α
 καὶ σ' οὔτ' ἀθανάτων φύξιμος οὐδείς^Α 787
 οὔθ' ἀμερίων σέ γ' ἀνθρώπων· ὃ δ' ἔχων μέ-
 μνηεν. 790

σύ καὶ δικαίων ἀδίκους
 φρένας παρασπᾷς ἐπὶ λῶβα,
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 ξύναιμον ἔχεις ταραξῆας.
 καὶ δ' ἐναργῆς βλεφάρων ἡμερος εὐλέκτρον 795
 νόμφας, τῶν μεγάλων ἐκτὸς ὁμιλῶν^Α
 θεσμῶν· ἄμαχος γάρ ἐμπάττει θεὸς Ἀφροδίτα.
 νῦν δ' ἤδη γὰρ καὐτὸς θεσμῶν 801
 ἔξω φέρομαι τὰδ' ὄρων, ἴσχειν δ'
 οὐκέτι πηγὰς δύναιμι θακρύων,
 τὸν παγκοίτην ὅθ' ὄρω θάλαμον
 τήνδ' Ἀντιγόνην ἀνύτουσαν. 805

AN. ὀρᾷτ' ἐμ', ὦ γὰρ πατρίας πολίται,
 τὰν νεάταν ὁδὸν

781—790 = 791—800.

806—816 = 823—833.

- ΧΟ. ἡμῖν μὲν, εἰ μὴ τῷ χρόνῳ κεκλέμμεθα,
λέγειν φρονούντως ὃν λέγεις δοκεῖς πέρι.
- ΑΙ. πάτερ, θεοὶ φύουσιν ἀνθρώποις φρένας,
πάντων ὅσ' ἐστὶ κτημάτων ὑπέρτατον.
ἐγὼ δ' ὅπως σὺ μὴ λέγεις ὀρθῶς τάδε, 685
οὔτ' ἂν δυνάϊμην μήτ' ἐπισταίμην λέγειν·
γένοιτο μέντ' ἄν χιτῶν καλῶς ἔχον.
σοῦ δ' οὖν πέφυκα πάντα προσκοπεῖν ὅσα
λέγει τις ἢ πράσσει τις ἢ φέγειν ἔχει.
τὸ γὰρ σὸν ὄμμα δεινὸν ἀνδρὶ δημότῃ 690
λόγοις τοιούτοις, οἷς σὺ μὴ τέρφει κλύων·
ἐμοὶ δ' ἀκούειν ἔσθ' ὑπὸ σκότου τάδε,
τὴν παῖδα ταύτην οἷ' ὀδύρεται πόλις,
πασῶν γυναικῶν ὡς ἀναξιωτάτῃ
κάκιστ' ἀπ' ἔργων εὐκλεεστάτων φθίνει· 695
ἦ τις τὸν αὐτῆς ἀντάδελφον ἐν φοναῖς
πεπτῶτ' ἄθικτον μήθ' ὑπ' ὀμνηστῶν κυνῶν
εἶας ὀλέσθαι μήθ' ὑπ' οἰωνῶν τιнос·
οὐχ ἦδε χρυσῆς ἀξία τιμῆς λαχεῖν;
τοιᾷδ' ἐρεμνῇ σίγ' ἐπέρχεται φάτις. 700
ἐμοὶ δὲ σοῦ πράσσοντος εὐτυχῶς, πάτερ,
οὐκ ἔστιν οὐδὲν κτῆμα τιμιώτερον.
τί γὰρ πατὴρ θάλλοντος εὐκλείας τέκνοις
ἄγαλμα μεῖζον, ἢ τί πρὸς παίδων πατρί;
μὴ νυν ἐν ἡθροσ μοῦνον ἐν σαρτῷ φόρει, 705
ὡς φῆς σύ, κοῦδὲν ἄλλο, τοῦτ' ὀρθῶς ἔχειν.
ὅστις γὰρ αὐτὸς ἢ φρονεῖν μόνος δοκεῖ
ἢ γλῶσσαν, ἣν οὐκ ἄλλος, ἢ ψυχὴν ἔχειν,
οὔτοι διαπυρρῆντες ὥφθησαν κενοί.
ἀλλ' ἄνδρα, κεῖ τις ἢ σοφός, τὸ μανθάνειν 710
πόλλ' αἰσχρὸν οὐδὲν καὶ τὸ μὴ τείνειν ἄγαν.

- ὁρᾷς παρὰ φείθορισι χειμάρροισι ὅσα
 δένδρων ὑπείκει, κλῶνας ὥς ἐκσφάζεται,
 τὰ δ' ἀντιτείνοντ' αὐτόπρεμν' ἀπόλλυνται.
 αὐτῶς δὲ ναὸς ὅστις ἐγκρατὴ πόδα 715
 τείνας ὑπείκει μηδέν, ὑπτίοις κάτω
 στρέψας τὸ λοιπὸν σέλμασιν ναυτίλλεται.
 ἀλλ' εἶκε καὶ θυμῷ μετάστασιν δίδου.
 γνώμη γὰρ εἴ τις κάπ' ἐμοῦ νεωτέρου
 πρόσσεστι, φήμ' ἔγωγε πρεσβεύειν πολὺ 720
 φῦναι τὸν ἄνδρα πάντ' ἐπιστήμης πλέων·
 εἰ δ' οὔν, φιλεῖ γὰρ τοῦτο μὴ ταύτη ῥέπειν,
 καὶ τῶν λεγόντων εὖ καλὸν τὸ μανθάνειν.
- XO. ἄναξ, σέ τ' εἰκός, εἴ τι καίριον λέγει,
 μαθεῖν, σέ τ' αὖ τοῦδ'· εὖ γὰρ εἰρηται διπλῇ.
- KP. οἱ τηλικοῖδε καὶ διδαζόμεσθα δὴ 726
 φρουεῖν ὑπ' ἄνδρὸς τηλικοῦδε τὴν φύσιν;
- AI. μηδὲν τὸ μὴ δίκαιον· εἰ δ' ἐγὼ νέος,
 οὐ τὸν χρόνον χρὴ μάλλον ἢ τᾶρρα σκοπεῖν.
- KP. ἔργον γὰρ ἐστὶ τοὺς ἀκοσμοῦντας σέβειν; 730
- AI. οὐδ' ἂν κελεύσαιμ' εὐσεβεῖν εἰς τοὺς κακοὺς.
- KP. οὐχ ἦδε γὰρ τοιᾷδ' ἐπέλληπται νόσφ;
- AI. οὐ φησι Θήβης τῆσδ' ὁμόπολις λεώς.
- KP. πόλις γὰρ ἡμῖν ἀμὲ χρὴ τάσσειν ἔρει;
- AI. ὁρᾷς τόδ' ὥς εἰρηκας ὥς ἄγαν νέος; 735
- KP. ἄλλω γὰρ ἢ 'μοὶ χρὴ με τῆσδ' ἄρχειν χθονός;
- AI. πόλις γὰρ οὐκ ἐσθ' ἦτις ἀνδρός ἐσθ' ἑνός.
- KP. οὐ τοῦ κρατοῦντος ἢ πόλις νομίζεται;
- AI. καλῶς γ' ἐρήμης ἂν σὺ γῆς ἄρχοις μόνος.
- KP. ὅδ', ὥς ἔοικε, τῇ γυναικὶ συμμαχεῖ. 740
- AI. εἴπερ γυνὴ σύ· σοῦ γὰρ οὔν προκίδομαι.
- KP. ὦ παγκάμιστε, διὰ δίκης ἰὼν πατρί;

περιωρος = suggested root, branch and all.

κᾶπᾶ = long a is unusual in the tragedy, though common in Homer.

Amold die griechische Studien des Horaz.

τᾶς = strong correlation.

συνωπάζω = αυτος = ὁ αυτος in adverbial form = τῷ αυτωι βοιωι. The accent on the first syllable is an anomaly. φησὶν = predicate use of adjective.

βυπον = "I am reading, taken altogether with εἰς, with 'now from your passion', or 'yield in its passionate state that you are.' The use of ὅτε in regard as out of place, and put in after βυπον. The reading here puts βυπον as indirect object.

παρ᾽ αὐτοῦ = the metaphor of Marsden is a favorite one.

ἔ = implies the opposite, but our suggestion

discarding of two out of two possible possible adjectives

unremoving one must be true.

125. ταῖς = the one would have been new tower ταῖς αὐτοῖς. This word has put us if a verb of hearing had preceded.

τεχνησῶν = has no inherent idea of age. τεχνησῶν = goes to school, a beginner. αὐτοῖς = a person, used here like a pronoun. Plus continually into αὐτοῖς in the way.

ταρ᾽ αὐτοῖς = the real fact that I am presenting. 731 οὐδ' αὖτ' =

= why I could not do this. 732 = 567 line. 733 αὖτ' =

technical sense of catching a disease. 734 αὖτ' = like

735 αὖτ' αὖτ'. The poets frequently use a simple verb when they have used the same compounded verb before.

736 αὖτ' αὖτ' have no little character studies in incurrent as outlined and told in courts art to

the detailed modern works. The women of 836 fill under general types, representing great ideas but

much like lay figures. The lack of character studies

in the 836 that with

- ἀλλ' ἐπίφαντον;
 ὦ πόλις, ὦ πόλεως
 πολυκτήμενες ἄνδρες·
 ἰὼ Διοκαταί κρῆναι Θήβας τ'
 εὐαρμάτου ἄλσος, ξμπας 845
 ξυμμάρτυρος ὕμ' ἐπικτῶμαι,
 οἷα φίλων ἄκλαντος, οἷοις νόμοις
 πρὸς ἔρμα τυμβόχωστον ἐρχομαι τάφου ποταίνου·
 ἰὼ δύστανος, 850
 ἔτ' οὐς' ἐν βροτοῖς, οὐκέτ' οὐσα,
 μέτοικος οὐ ζῶσιν, οὐ θανοῦσιν.
- ΧΟ. προβᾶς' ἐπ' ἔσχατον θράσους
 ὑψηλὸν ἐς Δίκας βάθρον
 προσέπεσες, ὦ τέκνον, πολύν· 855
 πατρῶον δ' ἐκτίνεις τιν' ἄθλον.
- ΑΝ. ἔψαυσας ἀλγεινοτάτας ἐμοὶ μερίμνας,
 πατρὸς τριπόλιστον οἶτον
 τοῦ τε πρόπαντος
 ἀμετέρου πότμου 860
 κλεινοῖς Λαβδακίδαισιν.
 ἰὼ ματρῶναι λέκτρων ἄται
 κοιμήματά τ' αὐτογέννητ'
 ἐμῷ πατρὶ δυσμόρου ματρός, 865
 οἷων ἐγὼ ποθ' ἅ ταλαίφρων ἔφυν·
 πρὸς οὓς ἀραῖος ἄγαμος ἅδ' ἐγὼ μέτοικος ἐρχομαι.
 ἰὼ δυσπότμων
 κασίγνητε τιμῶν κυρήσας, 870
 θανὼν ἔτ' οὐσαν κατήναρές με.
- ΧΟ. σέβειν μὲν εὐσέβειά τις,
 κράτος δ' ὅτῳ κράτος μέλει
 παραβατὸν οὐδαμᾶ πέλει·

- AI. οὐ γὰρ δίκαιά σ' ἑξαμαρτάνονθ' ὀρώ.
 KP. ἁμαρτάνω γὰρ τὰς ἐμὰς ἀρχὰς σέβων;
 AI. οὐ γὰρ σέβεις, τιμὰς γε τὰς θεῶν κατῶν. 745
 KP. ᾧ μαρὸν ἦθος καὶ γυναικὸς ὕστερον.
 AI. οὐ τᾶν ἔλοις ἦσσω γε τῶν αἰσχυρῶν ἐμέ.
 KP. ὁ γοῦν λόγος σοι πᾶς ὑπὲρ κείνης ὁδε.
 AI. καὶ σοῦ γε κάμου, καὶ θεῶν τῶν νεωτέρων. 749
 KP. γυναικὸς ὦν δούλευμα μὴ κῶτιλλέ με. 756
 AI. βούλει λέγειν τι καὶ λέγων μηδὲν κλύειν;
 KP. ταύτην ποτ' οὐκ ἔσθ' ὥς ἔτι ζῶσαν γαμεις. 750
 AI. ἦδ' οὖν θανεῖται καὶ θανοῦσ' ὀλεῖ τινα.
 KP. ἡ κάπακειλῶν ᾧδ' ἐπεξέρχει θρασύς;
 AI. τίς δ' ἔστ' ἀπειλή πρὸς κενὰς γνώμας λέγειν;
 KP. κλαίων φρενώσεις, ὦν φρενῶν αὐτὸς κενός. 754
 AI. εἰ μὴ πατήρ ἦσθ', εἶπον ἄν σ' οὐκ εὖ φρονεῖν.
 KP. ἔληθες; ἀλλ' οὐ τόνδ' Ὀλυμπον, ἴσθ' ὅτι, 758
 χαίρων ἐπὶ φόβοισι δειννάσεις ἐμέ.
 ἔγαγε τὸ μῖσος, ὥς κατ' ὄμματ' αὐτίκα 760
 παρόντι θνήσκει πλησία τῷ νυμφίῳ.
 AI. οὐ δῆτ' ἔμοιγε, τοῦτο μὴ δόξης ποτέ,
 οὐδ' ἦδ' ὀλεῖται πλησία, σύ τ' οὐδαμὰ
 τοῦμὸν προσόψει κρᾶτ' ἐν ὀφθαλμοῖς ὀρῶν,
 ὥς τοῖς θέλουσι τῶν φίλων μαίνη συνών. 765
 XO. ἀνὴρ, ἄναξ, βέβηκεν ἐξ ὀργῆς ταχύς·
 νοῦς δ' ἔστι τηλικούτος ἀλγίστας βαρύς.
 KP. δρᾶτω, φρονεῖτω μείζον ἢ κατ' ἄνδρ' ἰών·
 τῷ δ' οὖν κόρα τῷδ' οὐκ ἀπαλλάξει μόρον.
 XO. ἄμφοι γὰρ αὐτῶ καὶ κατακτείναι νοεῖς; 770
 KP. οὐ τήν γε μὴ θιγοῦσαν· εὖ γὰρ οὖν λέγεις.
 XO. μόρῳ δὲ ποίῳ καὶ σφε βουλευέει κτανεῖν;
 KP. ἔργον ἐρημος ἐνθ' ἂν ἡ βροτῶν στίβος

κρύψω πετρώδει ξῶσαν ἐν κατώρυγι,
 φορβῆς τοσοῦτον ὥς ἄγος μόνον προθείς, 775
 ὅπως μίasma πᾶσ' ὑπεκφύγη πόλις.
 κάκει τὸν Ἄιδην, ὃν μόνον σέβει θεῶν,
 αἰτουμένη που τεύξεται τὸ μὴ θανεῖν,
 ἢ γνώσεται γοῦν ἀλλὰ τηνικαῦθ' ὅτι
 πόνος περισσός ἐστι τὰν Ἄιδου σέβειν. 780

XO. Ἐφῶς ἀνίκατε μάχαν,
 Ἐφῶς, ὃς ἐν πλεῦμοσι πίπτεις,
 ὃς ἐν μαλακαῖς παρειαῖς
 νεάνιδος ἐννυχεύεις,
 φοιτᾷς δ' ὑπερπόντιός ἐν τ' ἀγρονόμοις αὐλαῖς.
 καὶ σ' οὐτ' ἀθανάτων φύξιμος οὐδεὶς 787
 οὐδ' ἀμερίαν σέ γ' ἀνθρώπων· ὃ δ' ἔχων μέ-
 μηνεν. 790

σύ καὶ δικαίων ἀδίκους
 φρένας παρασπᾷς ἐπὶ λῶβῳ,
 σύ καὶ τῶδε νεῖκος ἀνδρῶν
 ξύναιμον ἔχεις ταράξας.
 καὶ δ' ἐναργῆς βλεφάρων ἡμέρος εὐλέκτρον 795
 νύμφας, τῶν μεγάλων ἐκτὸς ὁμιλῶν
 θεσμῶν· ἄμαχος γὰρ ἐμπαιζει θεὸς Ἀφροδίτα.
 νῦν δ' ἤδη γὰρ καὶ τὸς θεσμῶν 801
 ἔξω φέρομαι τὰδ' ὀρῶν, ἴσχειν δ'
 οὐκέτι πηγὰς δύναιμι θακρύναν,
 τὸν παγκοίτην ὅθ' ὀρᾷ θάλαμον
 τήνδ' Ἀντιγόνην ἀνύτουσαν. 805

AN. ὀρᾷτ' ἐμ', ὦ γὰρ πατρίας πολίται,
 τὰν νεάταν ὁδὸν

781—790 = 791—800.

806—816 = 823—833.

near Mycenae there are certain great conical shaped
shaped roofs, called the tholos of Aegae, etc.
they are ancient grave monuments, of a style
introduced from the East. S.P. has in mind
one that is partially underground. It is like a
house; it is arched over, and dug into the ground.
If a person was allowed to die without any food
the corpse of death would rest upon the pavement, but
a little food given would take away the corpse.
 $\pi\pi\pi\pi\pi\pi$ = pains thrown away. $\tau\alpha\tau$ = things in
hand.

When the Antioch^{ian} brought out the in Berlin, Mend-
elssohn wrote the music for the odes, of which the
following is the most beautiful. The meter is a
trochee of dactyls and his chias combined, $\pi\pi\pi\pi\pi\pi$ -
fall upon and destroy them.

$\alpha\delta\iota\kappa\alpha\iota\sigma$ = protest or accusation.

$\epsilon\upsilon\alpha\gamma\gamma\epsilon\lambda\iota\sigma$ = predicature. difficult text see Jebb.

$\epsilon\phi\eta\mu\epsilon\iota\varsigma$ = we have briefly written.

$\alpha\upsilon\tau\alpha\iota\varsigma$ as $\alpha\upsilon$: more suitable of entering on a path
but is here used with acc. of place where the
motion ends
 $\sigma\phi\alpha\iota\alpha$ = behold me; answer.

βία πολιτῶν τόνδ' ἄν ἡρόμην πόνον.
 τίνας νόμου δὴ ταῦτα πρὸς χάριν λέγω;
 πόσις μὲν ἄν μοι κατθανόντος ἄλλος ἦν,
 καὶ παῖς ἀπ' ἄλλου φωτός, εἰ τοῦδ' ἤμπλακον. 910
 μητρὸς δ' ἐν Αἰδοῦ καὶ πατρὸς κεκευθότοι
 οὐκ ἔστ' ἀδελφὸς ὅστις ἂν βλάστοι ποτέ.]
 τοιῷδε μέντοι σ' ἐκπροτιμήσας' ἐγὼ
 νόμῳ Κρέοντι ταῦτ' ἔδοξ' ἀμαρτάνειν
 καὶ δεινὰ τολμᾶν, ὃ κασίγνητον κάρα. 915
 καὶ νῦν ἄγει με διὰ χειρῶν οὕτω λαβῶν
 ἄλεκτρον, ἀνυμέναιον, οὔτε του γάμου
 μέρος λαχοῦσαν οὔτε παιδείου τροφῆς,
 ἀλλ' ὥδ' ἔρημος πρὸς φίλων ἢ δύσμορος
 ζῶσ' εἰς θανόντων ἐρχομαι κατασκαφάς·] 920
 ποίαν παρεξελθοῦσα δαιμόνων δίκην;
 τί χρή με τὴν δύστηνον εἰς θεοὺς ἔτι
 βλέπειν; τίς αὐδᾶν ξυμμάχων; ἐπεὶ γε δὴ
 τὴν δυσσέβειαν εὐσεβοῦς' ἐκτησάμην.
 ἀλλ' εἰ μὲν οὖν τάδ' ἐστὶν ἐν θεοῖς καλὰ, 925
 παθόντες ἂν ξυγγνοῖμεν ἡμαρτηκότες·
 εἰ δ' οἷδ' ἀμαρτάνουσι, μὴ πλείω κακὰ
 πάθοιεν ἢ καὶ δρῶσιν ἐκδίκως ἐμέ.

- XO. ἔτι τῶν αὐτῶν ἀνέμων φικαὶ
 τήνδε γ' ἔχουσιν. 930
 KP. τοιγάρτοι καὶ τοῖσιν ἄγουσιν
 κλαύμαθ' ὑπάρξει βραδυτήτος ὕπερ.
 AN. οἴμοι, θανάτου τοῦτ' ἐγγυτάτω
 τοῦπος ἀφίκεται.
 KP. θαρσεῖν οὐδὲν παραμυθοῦμαι 935
 μὴ οὐ τάδε ταύτῃ κατακυροῦσθαι.
 AN. ὦ γῆς Θήβης ἄστρ' πατρῶν

στείχουσαν, νέατον δὲ φέγγος
 λεύσσουνσαν ἀελίου,
 κοῦποι· αὐθις· ἀλλὰ μ' ὁ πάγκοινος Ἴδδας ζῶσαν
 ἄγει 810

τὰν Ἀχέροντος
 ἀκτάν, οὐθ' ὕμεναίων
 ἐγκληρον, οὐτ' ἐπινύμφειός πώ μ' τις ὕμνος 815
 ὕμνησεν, ἀλλ' Ἀχέροντι νυμφεύσω.

ΧΟ. οὐκοῦν κλεινὴ καὶ ἐπαινον ἔχουσ'
 ἐς τόδ' ἀπέρχει κεῦθος νεκύων,
 οὔτε φθινάσιν πληγεῖσα νόσοις
 οὔτε ξιφέων ἐπίχειρα λαχοῦσ', 820
 ἀλλ' αὐτόνομος ζῶσα μόνῃ δὴ
 θνητῶν Ἰδὴν καταβήσει.

ΑΝ. ἤκουσα δὴ λυγροτάταν ὀλέσθαι
 τὰν Φρυγίαν ξέναν
 Ταντάλου Σιπύλῳ πρὸς ἄκρῳ, 825
 τὰν κισσὸς ὥς ἀτενῆς
 πετραία βλάστα δάμασεν, καὶ νιν ὄμβροι τα-
 κομέναν,
 ὥς φάτις ἀνδρῶν,
 χιών τ' οὐδαμὰ λείπει, 830
 τέγγει δ' ὑπ' ὀφρύσι παγκλαύτοις δειράδας· ἃ μὲν
 δαίμων ὁμοιοτάταν κατενάζει.

ΧΟ. ἀλλὰ θεός τοι καὶ θεογεννῆς,
 ἡμεῖς δὲ βροτοὶ καὶ θνητογενεῖς. 835
 καίτοι φθιμένῳ τοῖσι θεοῖσιν
 σύγκληρα λαχεῖν μέγ' ἀκοῦσαι.

ΑΝ. οἴμοι γελῶμαι. τί με, πρὸς θεῶν πατρῶων, 838
 οὐκ οἰχομέναν ὑβρίζεις, 840

838—856 = 857—875.

- ἀλλ' ἐπίφαντον;
 ὦ πόλις, ὦ πόλεως
 πολυκτήμενες ἄνδρες·
 ἰὼ Διοκαῖαι κρῆναι Θήβας τ'
 εὐαρμάτου ἔλσος, ἔμπας 845
 ξυμμάρτυρας ὕμ' ἐπικτῶμαι,
 οἷα φίλων ἔκλαντος, οἷοις νόμοις
 πρὸς ἔρμα τυμβόχωστον ἐρχομαι τάφου ποταινίου·
 ἰὼ δύστανος, 850
 ἔτ' οὐσ' ἐν βροτοῖς, οὐκέτ' οὔσα,
 μέτοικος οὐ ζῶσιν, οὐ θανοῦσιν.
- XO. προβᾶσ' ἐπ' ἔσχατον θράσους
 ὑψηλὸν ἐς Δίκας βάθρον
 προσέπεσες, ὦ τέκνον, πολύν· 855
 πατρῷον δ' ἐκτίνεις τιν' ἄθλον.
- AN. ἔψαυσας ἀλγεινοτάτας ἔμοι μερίμνας,
 πατρὸς τριπόλιστον οἶτον
 τοῦ τε πρόπαντος
 ἀμετέρου πότμου 860
 κλεινοῖς Λαβδακίδαισιν.
 ἰὼ ματρῶαι λέκτρων ἄται
 κοιμήματά τ' αὐτογέννητ'
 ἐμῷ πατρὶ δυσμόρου ματρός, 865
 οἷων ἐγὼ ποθ' ἅ ταλαίφρων ἔφυν·
 πρὸς οὓς ἀραῖος ἄγαμος ἥδ' ἐγὼ μέτοικος ἐρχομαι.
 ἰὼ δυσπότμων
 κασίγνητε τιμῶν κυρήσας, 870
 θανὼν ἔτ' οὔσαν κατήναρές με.
- XO. σέβειν μὲν εὐσέβειά τις,
 κράτος δ' ὅτῳ κράτος μέλει
 παραβατὸν οὐδαμᾶ πέλει·

regular, but with two *u's* being compounded from two nouns is irregular. *u* can't just be found from a compound of two nouns, and the *u* is found from this.

Musculant explains that the chorus seemed to Antigone the punishing her by comparing her to a goddess. or *xopewv* = why not punish me when I am gone.

ropos = the unwritten laws of heaven, which Antigone makes mention of in her discussion with Chon.

She has been overthrown when all attempts by burying her brother.

athor = some ancestral deed of daring.

In 401, when Antigone has appealed to a higher law than the gods, the chorus sympathizes with her.

stumbling writing father

antropov = my father, Antigone refers to herself.

mapwew = I beg, really goes with *depor*.

napv = dat. of interest. or if he who produced the feeling.

One must not defy authority.

Θεός: divine law, however well Heaven permit me.

If the comma after *σοφία* be left out, we have a proverbial
acc. about you know songs in which one would
stop them. Usually, however, the *προ. acc.* is the
subj. of the following verb but in obj.

οφείλει = ~~have~~ we have to be alone.

οτις η = some word for home. *κατασκευα* = *κατα-*
σκευα in the MSS. The change does not seem to be
lost.

πρὸς τὴν = and will come to this.

αὐτοῦ ἐκ τῶν ἐν τῷ = all the emphatic words together.

Two of these rejected lines are quoted by Aristotle
who considers them all unworthy of Sophocles,
and the sentiment seems one of places all there
was are at Laurens. That the lines of
Sappho there were no authorized texts and
we have no ancient passages, so that this may

- σὲ δ' ἀντόγνωτος ὦλεσ' ὀργά. 875
- AN. ἄκλαντος, ἄφιλος, ἀνυμέναιος ἐρχομαι
τὰν πυμάταν ὁδόν· οὐκέτι μοι τόδε
λαμπάδος ἱερὸν ὄμμα
θέμις ὁρᾶν ταλαίνα· 880
τὸν δ' ἐμὸν πότμον ἀδάκρυτον
οὐδεις φίλων στενάξει.
- KP. ἄρ' ἴστ', αἰοιδὰς καὶ γόους πρὸ τοῦ θανεῖν
ὥς οὐδ' ἂν εἰς παύσαιτ' ἂν, εἰ χρεῖη λέγειν;
οὐκ ἄξεθ' ὥς τάχιστα; καὶ κατηρεφεῖ 885
τύμβῳ περιπτύξαντες, ὥς εἰρηκ' ἐγώ,
ἄφετε μόνην ἐρημον, εἴτε χρῆ θανεῖν
εἰτ' ἐν τοιαύτῃ ζῶσα νυμφεύειν στέγη·
ἡμεῖς γὰρ ἄγνοὶ τοῦπλὶ τήνδε τὴν κόρην·
μετοικίας δ' οὖν τῆς ἄνω στερήσεται. 890
- AN. ὦ τύμβος, ὦ νυμφεῖον, ὦ κατασκαφῆς
οἰκησις ἀείφρουρος, οἷ πορεύομαι
πρὸς τοὺς ἐμαντῆς, ὧν ἀριθμὸν ἐν νεκροῖς
πλεῖστον δέδεκται Φερσέφασσ' ὀλωλότων·
ὧν λoiseθία ἔγω καὶ κάκιστα δὴ μακροῦ 895
κάτειμι, πρὶν μοι μοῖραν ἐξήκειν βίου.
ἐλθοῦσα μέντοι κάρτ' ἐν ἐλπίσιν τρέφω
φίλη μὲν ἤξειν πατρί, προσφιλῆς δὲ σοί,
μῆτερ, φίλη δὲ σοί, κασίγνητον κάρα·
ἐπεὶ θανόντας ἀντόχειρ ὑμᾶς ἐγὼ 900
ἔλουσα ἀκόσμησα κάπιτυμβίους
χοᾶς ἔδωκα· νῦν δέ, Πολύνεικες, τὸ σὸν
δέμας περιστέλλουσα τοιάδ' ἄρυνμαι.
καίτοι σ' ἐγὼ ἔτιμησα τοῖς φρονούσιν εὖ.
[οὐ γάρ ποτ' οὐτ' ἂν, εἰ τέκνων μήτηρ ἔφυν, 905
οὐτ' εἰ πόσις μοι κατθανὼν ἐτήκετο,

βία πολιτῶν τόνδ' ἂν ἠρόμην πόνον.
 τίνος νόμου δὴ ταῦτα πρὸς χάριν λέγω;
 πόσις μὲν ἂν μοι κατθανόντος ἄλλος ᾔην,
 καὶ παῖς ἀπ' ἄλλου φωτός, εἰ τοῦδ' ἤμπλακον. 910
 μητρὸς δ' ἐν Αἰδου καὶ πατρὸς κεκευθότιον
 οὐκ ἔστ' ἀδελφὸς ὅστις ἂν βλάστοι ποτέ.]
 τοιῷδε μέντοι σ' ἐκπροτιμήσας ἐγὼ
 νόμῳ Κρέοντι ταῦτ' ἔδοξ' ἀμαρτάνειν
 καὶ δεινὰ τολμᾶν, ὧ κασίγνητον κάρα. 915
 καὶ νῦν ἄγει με διὰ χειρῶν οὕτω λαβῶν
 ἄλεκτρον, ἀνυμέναιον, οὔτε του γάμου
 μέρος λαχοῦσαν οὔτε παιδείου τροφῆς,
 ἀλλ' ὧδ' ἔρημος πρὸς φίλων ἢ δῦσμορος
 ζῶσ' εἰς θανόντων ἐρχομαι κατασκαφάς.] 920
 ποίαν παρεξελθοῦσα δαιμόνων δίκην;
 τί χρῆ με τὴν δύστηνον εἰς θεοὺς ἐτι
 βλέπειν; τίς αὐδᾶν ξυμμάχων; ἐπεὶ γε δὴ
 τὴν δυσσεβείαν εὖσεβοῦς' ἐκτησάμην.
 ἀλλ' εἰ μὲν οὖν τάδ' ἐστὶν ἐν θεοῖς καλὰ, 925
 παθόντες ἂν ξυγγνωίμεν ἡμαρτηκότες·
 εἰ δ' οἷδ' ἀμαρτάνουσι, μὴ πλείω κακὰ
 πάθοιεν ἢ καὶ θρῶσιν ἐκδίκως ἐμέ.

ΧΟ. ἔτι τῶν αὐτῶν ἀνέμων φικαὶ
 τήνδ' ἐχουσιν. 930

ΚΡ. τοιγάρτοι καὶ τοῖσιν ἔχουσιν
 κλαύμαθ' ὑπάρξει βραδυτῆτος ὑπερ.

ΑΝ. οἷμοι, θανάτου τοῦτ' ἐγγυτάτω
 τοῦπος ἀφίεται.

ΚΡ. θαρσεῖν οὐδὲν παραμυθοῦμαι 935
 μὴ οὐ τάδε ταύτῃ κατακυροῦσθαι.

ΑΝ. ὦ γῆς Θήβης ἔστυ πατρῷον

cause me put in from our interview with it. It
is said to be like a Heracles story, and therefore
to be Sphacelus, and they were both such friends.
804. he goes with Theia. according to the lines above
Oedipus seems to have died at Thebes, and the story
from that which appears in the 6th. Oedipus.

Antigone's great formality is quite great according
to the ideas and not at all unreasonably.

most editors reject as far as 920.

no 7 = not a humane wish. but 'many things suffer
as much as Odo.

antigone = this word brings death very close to me.
she has not felt death as real before her.

παρὰ δὲ αὐτῷ = this is metrically impossible and
παρὰ δὲ αὐτῷ, is better as meaning a further home
of princes ending with her.

παρὰ δὲ αὐτῷ = general is the best reading.

ἀλλ' = contrasting what has gone before.

ῥαες = perhaps referring to the rape of Helen.

Πουπύος = the story of Danae.

ῥαες = a sort of play, not many preserved,
inferred from the legend.

ῥαες = superlative, used as compound at the end.

ἀντίον = the growth of his passion hatched off

ῥαες = there is no instance of an accusative with
ῥαες. There comes the god, whom he had touched
in his bidding words.

ῥαες = hint and form suggests attempted
action.

The theme of the chorus is the power of fate. In Soph. the
indulging idea of a song can only be implied
from the general effect a conception. This legend is
supposed to be so well known that Soph. does not even
speak of the Helen name. ῥαες = is not unknown,
being a play on ῥαες, a hospitable sea, so called
in opposition to avert the ill omen, like the ῥαες
but. nomen nomen, ῥαες lived in Thrac, a figure
was of saying that the act was so late for that

καὶ θεοὶ προγενεῖς,
 ἄγομαι δὴ κούκετι μέλλω.
 λεύσσετε, Θήβης οἱ κοιρανίδαι 940
 [τὴν βασιλίδαν μούνην λοιπὴν],
 οἷα πρὸς οἷων ἀνδρῶν πάσχω,
 τὴν εὐσεβίαν σεβίσασα.

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 ἀλλάξαι δέμας ἐν χαλκοδέτοις αὐλαῖς· 945
 κρυπτομένα δ' ἐν τυμβήρῃ θαλάμῳ κατεξέυχθη·
 καί τοι καὶ γενεᾷ τίμιος, ᾧ παῖ παῖ,
 καὶ Ζηνὸς ταμιεύεσκε γονὰς χρυσορῦτους. 950
 ἀλλ' ἅ μοιριδία τις δύνασις δεινά·
 οὗτ' ἂν νιν ὄλβος οὗτ' Ἄρης, οὐ πύργος, οὐχ
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κελαιναὶ νᾶες ἐκφύγοιεν.
 ξεύχθη δ' ὀξύχολος παῖς ὁ Δρύαντος, 955
 Ἥδωνᾶν βασιλεύς, κερτομίους ὀργαῖς
 ἐκ Διονύσου πετρώδει κατάφαρκτος ἐν δεσμῷ.
 οὕτω τᾶς μανίας δεινὸν ἀποστᾶξει
 ἀνθηρόν τε μένος. κείνος ἐπέγνω μανίαις 960
 ψαύων τὸν θεὸν ἐν κερτομίους γλώσσαις.
 παύεσκε μὲν γὰρ ἐνθέους γυναικας εὐιὸν τε
 πῦρ,

φιλαύλους τ' ἠρέθιζε Μούσας. 965
 παρὰ δὲ κυανέων σπιλᾶδων διδύμας ἄλως
 ἀκταὶ Βοσπόρῃαι ἰδ' ὁ Θρηκῶν ἄξενος
 Σαλμυδησός, ἵν' ἀγχίπολις Ἄρης 970
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944—954 = 955—965.

966—976 = 977—987.

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ἀραχθὲν ἐξ ἀγρίας δάμαρτος
 ἀλαδὸν ἀλαστόροισιν ὀμμάτων κύκλοις
 ἄτερθ' ἐγγέων, ὕψ' αἱματηραῖς 975
 χεῖρεςσιν καὶ κερκίδων ἀκμαῖσιν.
 κατὰ δὲ ταχόμενοι μέλεοι μελέαν πάθαν 977
 κλαῖον, ματρὸς ἔχοντες ἀνύμφευτον γονάν· 980
 ἃ δὲ σπέρμα μὲν ἀρχαιογόνων
 ἄντας' Ἐρεχθεϊδᾶν,
 τηλεπόροις δ' ἐν ἄντροις
 τράφη θυέλλαισιν ἐν πατρῷαις
 Βορεᾶς ἄμιππος ὀρθόποδος ὑπὲρ πάγον 985
 θεῶν παῖς· ἀλλὰ καὶ ἐκείνη
 Μοῖραι μακραίωνες ἔσχον, ᾧ καὶ.

ΤΕΙΠΕΣΙΑΣ.

Θήβης ἄνακτες, ἤκομεν κοινὴν ὁδὸν
 δὴ ἐξ ἑνὸς βλέποντες· τοῖς τυφλοῖσι γὰρ
 αὕτη κέλευθος ἐκ προηγητοῦ πέλει. 990

- ΚΡ. τί δ' ἔστιν, ᾧ γεραιὲ Τειρεσία, νέον;
 ΤΕ. ἐγὼ διδάξω, καὶ σὺ τῷ μάντει πιθοῦ.
 ΚΡ. οὐκ οὐν πάρος γε σῆς ἀπεστάτουν φρενός.
 ΤΕ. τοιγὰρ δι' ὀρθῆς τήνδ' ἐναυκλήρεις πόλιν.
 ΚΡ. ἔχω πεπονθὼς μαρτυρεῖν ὀνήσιμα. 995
 ΤΕ. φρόνει βεβῶς αὖ νῦν ἐπὶ ξυροῦ τύχης.
 ΚΡ. τί δ' ἔστιν; ὥς ἐγὼ τὸ σὸν φρίσσω στόμα.
 ΤΕ. γνώσει, τέχνης σημεία τῆς ἐμῆς κλύων.
 εἰς γὰρ παλαιὸν θαῖκον ὀρνιθοσκόπον
 ἔζων, ἔν' ἦν μοι παντὸς οἰωνοῦ λιμήν, 1000
 ἀγνῶτ' ἀκούω φθόγγον ὀρνίθων, κακῶ
 κλάζοντας οἷστρω καὶ βεβαρβαρωμένῳ·
 καὶ σπῶντας ἐν χηλαῖσιν ἀλλήλους φοναῖς
 ἔγνω· πτεροῶν γὰρ φοῖβδος οὐκ ἄσημος ἦν.

ans has to look up on it:

ες = instead of ες is frequent in Sophocles.

εκτορ = goes back to ekhor.

απαχτη = smitten. απαχτη εφ' εσσε is the reading

Ευπαις = a woman long and accented in her name. The
whole is παλινμυσις

εχι = not with the acc. "in her care too."

τι πομπη τον = this needed as an afterthought, as
Sophocles means.

τι τον = a trace of Soph. irony.

της ε = might be read, if it did not interrupt a
caesura. This helps in the past, because Creon
has ceased to guide the state properly. Creon had
been regent of the state after the death of Oedipus,
until his son's coming of age.

αφ' ατα = an unusual sound

Αφ' ατ = turned into jargon, so that he could not
understand it. So the Greek the barbarian was a man
whose talk was unintelligible.

even though $r = 3$ made trial of the broad sacrifice α .
 On a great altar a fire was first made and then
 on top of this was put the sacrifice. In this case
 the thigh bones of ox, folded in fat, around which
 the lean was put. The fire was burning, but the
 wind seemed to have been pulling it out. $\kappa\eta\mu\epsilon\varsigma$ =
 a damp moisture. The galls, fat bone and lean
 were the four parts. The galls were scattered in
 the air right. $\kappa\alpha\tau\alpha\rho\epsilon\iota\varsigma$ = the screaming through the
 bone of the fat. $\theta\epsilon\omicron\rho\iota\sigma\tau\iota$ = take as predicate. $\alpha\sigma\chi\eta\sigma\iota$
 really repeats the idea. $\pi\epsilon\iota\sigma\mu\epsilon\varsigma$ = persuasion, better gen.
 Suggests the idea of filling with a trace of taint.
 Suspicion = lost and reckless. If a dog ran up to the
 altar and snatched the meat, or if he laid down by
 the altar, it was a terrible omen. $\tau\epsilon\tau\alpha\delta\alpha\varsigma$ = the
 sacrifices we offer as supplications. $\chi\iota\tau\omicron\varsigma$ = suffused
 with human blood. and $\gamma\epsilon\alpha\iota$ = seeks to cure his care.

$\tau\omicron\iota$ = I's self will you hear, or as the saying goes.
 $\lambda\alpha\omicron\rho\omicron\tau\iota$ = avoid, a reason for yielding
 the it should make you miserable.
 $\theta\epsilon\omicron\rho\eta\tau\alpha\varsigma$ = implies that now for the first time he
 celebrates a kind of thought. He has been angry
 up to this point.
 $\omega\tau\epsilon$ = $\omega\tau\epsilon\pi$. $\alpha\gamma\sigma\tau\omicron\varsigma \tau\omicron\upsilon\sigma\epsilon$ = $\epsilon\pi\omicron\iota\alpha$. a dramatic
 use of the pronoun.

εὐθύς δὲ δείσας ἐμπύρων ἐγενόμην 1005
 βωμοῖσι παμφλέτοισιν· ἐκ δὲ θυμάτων
 Ἥφαιστος οὐκ ἔλαμπεν, ἀλλ' ἐπὶ σποδῷ
 μυδῶσα κηλὶς μηρίων ἐτήκετο

κἄνυψε κἀνέπτυε, καὶ μετάρσιοι
 χολαὶ διεσπείροντο, καὶ καταρρυεῖς 1010
 μηροὶ καλυπτῆς ἐξέκειντο πιμελῆς.

τοιαῦτα παιδὸς τοῦδ' ἐμάνθανον πάρα,
 φθίνοντ' ἀσήμεων ὀργίων μαντεύματα·
 ἐμοὶ γὰρ οὗτος ἡγεμῶν, ἄλλοις δ' ἐγώ.
 καὶ ταῦτα τῆς σῆς ἐκ φρενὸς νοσεῖ πόλις. 1015

βωμοὶ γὰρ ἡμῖν ἐσχάροι τε παντελεῖς
 πλήρεις ὑπ' οἰωνῶν τε καὶ κυνῶν βορᾶς
 τοῦ δυσμόρου πεπτῶτος Οἰδίου γόνου.
 κἄτ' οὐ δέχονται θυσιάδας λιτὰς ἔτι

θεοὶ παρ' ἡμῶν οὐδὲ μηρίων φλόγα, 1020
 οὐδ' ὄρνις εὐσήμους ἀπορροιβδεῖ βοάς,
 ἀνδροφθοῦρου βεβρωτὲς αἵματος λίπος.

ταῦτ' οὖν, τέκνον, φρόνησον. ἀνδρώποισι γὰρ

+ τοῖς πᾶσι κοινόν ἐστι τοῦ ξαμαρτάνειν·
 ἐπεὶ δ' ἀμάρτη, κείνος οὐκέτ' ἔστ' ἀνήρ 1025
 ἄβουλος οὐδ' ἄνολβος, ὅστις ἐς κακὸν
 πεσὼν ἀκῆται μῆδ' ἀκίνητος πέλη.

αὐθαδία τοι σκαιότητ' ὀφλισκάνει.

ἀλλ' εἶκε τῷ θανόντι μῆδ' ὀλωλότα *ω ν η ν γ γ α α ι*
 κέντει· τίς ἀλκή τὸν θανόντ' ἐπικτανεῖν; *η ν η ν α ι*
 εὐ σοὶ φρονήσας εὐ λέγω· τὸ μανθάνειν δ' *το γ α ι γ α δ.*
 ἥδιστον εὐ λέγοντος, εἰ κέρδος λέγοι.

ΚΡ. ὦ πρέσβυ, πάντες ὥστε τοξόται σκοποῦ
 τοξεύετ' ἀνδρὸς τοῦδε, κυδὲ μαντικῆς
 ἄπρακτος ὑμῖν εἰμι· τῶν δ' ὑπαὶ γένους 1035

- ἐξημπολόγημαι κάμπεφόρτισμαι πάλαι.
 κερθαίνεται', ἐμπολάτε τάπὸ Σάρδεων
 ἤλεκτρον, εἰ βούλεσθε, καὶ τὸν Ἴνδικὸν
 χρυσόν· τάφῳ δ' ἐκείνον οὐχὶ κρύψετε,
 οὐδ' εἰ θέλουσ' οἱ Ζηηνὸς αἰετοὶ βορὰν 1040
 φέρειν νιν ἀρπάζοντες ἐς Διὸς θρόνους,
 οὐδ' ὥς μίασμα τοῦτο μὴ τρέσας ἐγὼ
 θάπτειν παρήσω κείνον· εὖ γὰρ οἶδ' ὅτι
 θεοὺς μαινύνει οὐτις ἀνθρώπων σθένει.
 πίπτουσι δ', ὧ γεραιῇ Τειρεσία, βροτῶν 1045
 χοῖ πολλὰ δεινοὶ πτώματ' αἰσχρ', ὅταν λόγους
 αἰσχροὺς καλῶς λέγωσι τοῦ κέρδους χάριν.
 ΤΕ. φεῦ·
 ἄρ' οἶδεν ἀνθρώπων τις, ἄρα φράζεται,
 ΚΡ. τί χρῆμα; ποῖον τοῦτο πάγκοινων λέγεις;
 ΤΕ. ὅσῳ κράτιστον κτημάτων εὐβουλία; 1050
 ΚΡ. ὅσῳ περ, οἶμαι, μὴ φρονεῖν πλείστη βλάβη.
 ΤΕ. ταύτης σὺ μέντοι τῆς νόσου πλήρης ἔφυς.
 ΚΡ. οὐ βούλομαι τὸν μάντιν ἀντειπεῖν κακῶς.
 ΤΕ. καὶ μὴν λέγεις, ψευδῇ με θεσπίζειν λέγων.
 ΚΡ. τὸ μαντικὸν γὰρ πᾶν φιλάργυρον γένος. 1055
 ΤΕ. τὸ δ' ἐκ τυράννων αἰσχροκέρδειαν φιλεῖ.
 ΚΡ. ἄρ' οἶσθα ταγόνους ὄντας ἂν λέγῃς λέγων;
 ΤΕ. οἶδ'· ἐξ ἐμοῦ γὰρ τήνδ' ἔχεις σώσας πόλιν.
 ΚΡ. σοφὸς σὺ μάντις, ἀλλὰ τὰδικεῖν φιλῶν.
 ΤΕ. ὄρσεις με τὰκίνητα διὰ φρενῶν φράσαι. 1060
 ΚΡ. κίνει, μόνον δὲ μὴ 'πὶ κέρδεσιν λέγων.
 ΤΕ. οὕτω γὰρ ἤδη καὶ δοκῶ τὸ σὸν μέρος.
 ΚΡ. ὥς μὴ 'μπολήσων ἴσθι τὴν ἐμὴν φρένα.
 ΤΕ. ἀλλ' εὖ γέ τοι κάτισθι μὴ πολλοὺς ἔτι
 τρόχους ἀμιλλητήρας ἥλιον τελεῖν, 1065

as 2 over 25; announced, "not even this"

Creon draws back a little for his Hærophiemon
sentence and draws back a little, with the remark
that nothing mortals can do would ever
affect the high character of the immortal gods,
or on a separation, and should we have
filled Hærophiemy up with Hærophiemy, and denying
the existence of the gods, in a double meaning to
the sentence. φω = the sea can hardly grasp
his meaning. πᾶν νότον = commonplace. If the
us = would with grave acc. should be taken with
Tauto. εὐφρατα = caution in regard to the future.
Supernus feels that he is taking up Creon word in
his, in a simple form. Rexw is also felt to be
connected with Rexw as a principal part of Rexw.
Yeros = the tribe, undemonstrably. αὐτὰ = has two
objects, do you know that you are saying, and that
they are things of whom you are saying. οὐδὲν =
dear, with perhaps a contemptuous connotation.
Kare = out with yourself.

ἐν οἷσι τῶν σῶν αὐτὸς ἐκ σπλάγχνων ἕνα
 νέκυν νεκρῶν ἀμοιβὸν ἀντιδοὺς ἔσει,
 ἀνθ' ὧν ἔχεις μὲν τῶν ἄνω βαλὼν κάτω
 ψυχὴν τ' ἀτίμως ἐν τάφῳ κατάρκισας,
 ἔχεις δὲ τῶν κάτωθεν ἐνθάδ' αὐτὸν θεῶν 1070
 ἄμοιβον, ἀκτέριστον, ἀνόσιον νέκυν.
 ὧν οὔτε σοὶ μέτεστιν οὔτε τοῖς ἄνω
 θεοῖσιν, ἀλλ' ἐκ σοῦ βιάζονται τάδε.
 τοῦτων σε λωβητῆρες ὑστεροφθόροι
 λοχῶσιν Ἄιδου καὶ θεῶν Ἑρινύες, 1075
 ἐν τοῖσιν αὐτοῖς τοῖσδε ληφθῆναι κακοῖς.
 καὶ ταῦτ' ἄθρησον εἰ κατηργυρωμένος
 λέγω· φανεῖ γὰρ οὐ μακροῦ χρόνου τριβὴ
 ἀνδρῶν γυναικῶν σοῖς δόμοις κοκκύματα.
 ἐχθραὶ δὲ πᾶσαι συνταράσσονται πόλεις, 1080
 ὅσων σπαράγματα· ἢ κύνες κατήγνισαν
 ἢ θῆρες ἢ τις πτηνὸν οἰωνός, φέρων
 ἀνόσιον ὁσμὴν ἐστιοῦχον ἐς πόλιν.
 τοιαῦτά σου, λυπεῖς γάρ, ὥστε τοξότης
 ἀφῆκα θυμῷ καρδίας τοξεύματα 1085
 βέβαια, τῶν σὺ θάλλπος οὐχ ὑπεκδραμεῖ.
 ὦ παῖ, σὺ δ' ἡμᾶς ἄπαγε πρὸς δόμους, ἵνα
 τὸν θυμὸν οὗτος ἐς νεωτέρους ἀφῇ,
 καὶ γυνῷ τρέφειν τὴν γλῶσσαν ἡσυχαιτέραν
 τὸν νοῦν τ' ἀμείνω τῶν φρενῶν ὧν νῦν φέρει.
 XO. ἀνὴρ, ἄναξ, βέβηκε δεινὰ θεσπίσας· 1091
 ἐπιστάμεσθα δ', ἐξ ὅτου λευκὴν ἐγὼ
 τήνδ' ἐκ μελαίνης ἀμφιβάλλομαι τρίχα,
 μὴ πῶ ποτ' αὐτὸν ψεῦδος ἐς πόλιν λακεῖν.
 KP. ἔγνωκα καὶ τὸς καὶ ταράσσομαι φρένας· 1095
 τό τ' εἰκαθεῖν γὰρ δεινόν, ἀντιστάντα δὲ

- ἔτη πατάξαι θυμὸν ἐν δεινῷ πάρα.
 ΧΟ. εὐβουλίας δεῖ, καὶ Μενοικέως Κρέον.
 ΚΡ. τί δῆτα χρή δρᾶν; φράξ· πείσομαι δ' ἐγώ.
 ΧΟ. ἔλθων κόρην μὲν ἐκ κατώρυχος στέγης 1100
 ἄνες, κτίσων δὲ τῷ προκειμένῳ τάφον.
 ΚΡ. καὶ ταῦτ' ἐπαινεῖς καὶ δοκεῖς παρεικαθεῖν;
 ΧΟ. ὅσον γ', ἄναξ, τάχιστα· συντέμνουσι γὰρ
 θεῶν ποδώκεις τοὺς κακόφρονας βλάβαι.
 ΚΡ. οἴμοι· μόλις μὲν, καρδίας δ' ἐξίσταμαι 1105
 τὸ δρᾶν· ἀνάγκη δ' οὐχὶ δυσμαχητέον.
 ΧΟ. δρᾶ νυν τὰδ' ἐλθὼν μὴδ' ἐπ' ἄλλοισιν τρέπε.
 ΚΡ. ᾧδ' ὥς ἔχω στείχοιμ' ἄν· ἴτ' ἴτ' ὀπάουε,
 οἳ τ' ὄντες οἳ τ' ἀπόντες, ἀξίνας χεροῖν
 ὀρμαῖσθ' ἐλόντες εἰς ἐπόψιον τόπον. 1110
 * * * * *
 ἐγὼ δ', ἐπειδὴ δόξα τῇδ' ἐπεστράφη,
 αὐτός τ' ἔδησα καὶ παρῶν ἐκλύσομαι.
 δέδοικα γὰρ μὴ τοὺς καθεστῶτας νόμους
 ἄριστον ἢ σφάζοντα τὸν βίον τελεῖν.
 ΧΟ. πολυῶνυμε, Καδμείας νύμφας ἄγαλμα 1115
 καὶ Διὸς βαρυβρεμέτα
 γένος, κλυτὰν δς ἀμφέπεις Ἰταλίαν, μέδεις δὲ
 παγκοίνοις Ἑλευσινίας 1120
 Δηοῦς ἐν κόλποις, Βακχεῦ, Βακχᾶν
 ὁ ματρώπολιν Θήβαν
 ναιετῶν παρ' ὕγρῶν
 Ἰσμηνοῦ φείθρων ἀγρίου τ'
 ἐπὶ σπορῷ δράκοντος· 1125
 σὲ δ' ὑπὲρ διλόφου πέτρας στέρουσ' ὅπως
 λιγνύς, ἐνθα Κωρύκται

1115—1125 = 1126—1136.

merely to know of a thing or put with the fact. Repeated
const. would have been *hastoria*. *pen* instead of an
not only denies the fact, but says, many go and find it
would have been *lie*. 1098. marks the *ty*, *maraka*.
It is objected to the sudden change in Creon's
mood. There are, however, intimations in the first
the *pen*, showing that Creon was not emboldened
himself and his course of action. *maraka* = if I could
when something evil is at hand. Beginning with a
re, and with a preterite *se*. The Chorus urges the
Creon to go first to Antigone, and then to Polynece.
Had Creon gone first to Antigone, he might have
saved his son. This makes his death seem the
result of an accident. In the narrative of the
messenger, the most fearful thing, the climax is the
death of Haemon. Had he not *se*, put Antigone
death first, the climax would have been turned.
Supra *pen* *re* = a correlation with *anaxx*. 2011
to *erre* = a distinct care of letters, not frequent in
se, except in unpassioned passages. *av* 17 17,
a *but* *trach*, where the two shorts come in two
words, so that the lines are often amended. But
by elision these two words are felt to be as one.
Moreover the passage is a very excited one, and
like the *do* *mar* *are* *ures*, may be regarded as
an allowable liberty. 1112. two correlations used,
whereby one would be an explanatory clause.
The following ode takes the place of the first part
in dancing measure. addressed to Hyacinth.
It *trach* *ur* = amended sometimes to *It* *trach* *ur*. *Souther*
Italy was called *utopia*, the *zone* country. The
story of *Pennae* was established in 443, which
may be a reference to this. The amendment is
unjust, however. *Se* *ures* = *so* *ur* seems better. The
... ..

Thompson argues that there are a few cases of this
word, like *Alc. 10. 10*, and *Soph. 10. 10*. would be very likely to
use a word a little twisted from its common meaning.
ITACIA = *Itaca* = up that the case for this is quite good. But the
Am. can = *chorus* = excavations at *Itaca* prove that the
could be best emended. *Alc. can* = *Itaca* = *chorus* = *chorus*
especially kept up. *Italy* was not unknown at this time.
The overhanging cliffs of *Itaca* have been supposed by
Roman poets to be *Parnassus*. Midway up in the valley
is the fountain of *Castalia*, which was supposed to be
connected with poetry by Romans, but not by Greeks.
It was used as a bathing place for those who came
back unboiled. There on the spine of *Parnassus*
lived the *Pygmalion* canes, where the *Pygmalion* of
Pygmalion are supposed to have dwelt. The *Pygmalion* hills
1131, refer to *Itaca*. *N. Itaca* = being perhaps connected
with *Itaca*. *Pygmalion* = being perhaps connected
with *Pygmalion*. *Pygmalion* was always associated with *Pygmalion*. *Pygmalion* = *Pygmalion*.
Pygmalion = *Pygmalion* between *Itaca* and *Alc. 10. 10*. The
Pygmalion is much more formal than the *Pygmalion*. used
as an *Pygmalion*. *Pygmalion* = the *Pygmalion* of good gifts.
Pygmalion was especially worship in *Pygmalion*. The *Pygmalion*
Pygmalion between the neighboring countries of *Pygmalion*,
Pygmalion and *Pygmalion*. There *Pygmalion* and *Pygmalion* are
confused. In the trop they are separated entirely. The
relationship of *Pygmalion* of *Pygmalion* and *Pygmalion*.
Pygmalion = *Pygmalion* is not kind of life as an *Pygmalion* on
Pygmalion equals *Pygmalion* with care. The *Pygmalion*
no one rather getting into a state. "No human life,
no matter how it turns, or goes." This implies the more
regular momentary action. *Pygmalion* = not *Pygmalion* for
instance. *Pygmalion* = *Pygmalion*, you know, or one such
in *Pygmalion*. *Pygmalion* = in my judgment.

νύμφαι στίχουσι Βακχίδες, Κασταλίας τε νᾶμα· 1130
 καί σε Νυσαίων ὀρέων
 κισσήρεις ὄχθαι χλωρά τ' ἀκτὰ
 πολυστάφυλος πέμπει,
 ἀμβρότων ἐπέων
 εὐαζόντων Θηβαίας 1135
 ἐπισκοποῦντ' ἀγνιάς·
 τὰν ἐκπαγλα τιμᾶς
 ὑπὲρ πασᾶν πόλεων
 ματρὶ σὺν κεραυνία·
 καὶ νῦν, ὥς βιαίας 1140
 ἔχεται πάνδαμος πόλις ἐπὶ νόσου,
 μολεῖν καθαρσίῳ ποδὶ Παρνασίαν
 ὑπὲρ κλιτὶν ἢ στονόνετα πορθμόν. 1145
 ἰὼ πῦρ πνεόντων
 χοράγ' ἄστρον, νυχίων
 φθεγμάτων ἐπίσκοπε,
 παῖ Δῖον γένεθλον,
 προφάνηθ' ὦναξ, σάῃς ἅμα περιπόλοις 1150
 Θυλαῖσιν, αἷ σε μαινόμεναι πάννυχoi
 χορεύουσι τὸν ταμίαν Ἰαχον.

ΑΓΓΕΛΟΣ.

Κάδμου πάροιχοι καὶ δόμων Ἀμφίονος, 1155
 οὐκ ἔσθ' ὁποῖον σιάντ' ἂν ἀνθρώπου βίον
 οὐτ' αἰνέσαιμ' ἂν οὔτε μεμψαίμην ποτέ.
 τύχη γὰρ ὀρθοὶ καὶ τύχη καταρρέπει
 τὸν εὐτυχοῦντα τὸν τε δυστυχοῦντ' ἀεὶ·
 καὶ μάντις οὐδεὶς τῶν ἐφροστώτων βροτοῖς. 1160
 Κρέων γὰρ ἦν ζηλωτός, ὥς ἐμοί, ποτέ,

1137—1145 = 1146—1154.

σώσας μὲν ἐχθρῶν τήνδε Καδμείαν χθόνα
 λαβὼν τε χώρας παντελῇ μοναρχίαν .
 ἡύθυνε, θάλλων εὐγενεῖ τέκνων σπορᾷ·
 καὶ νῦν ἀφείται πάντα. τὰς γὰρ ἡδονὰς 1165
 ὅταν προδῶ σῶμ' ἀνδρός, οὐ τίθιμ' ἐγὼ
 ζῆν τοῦτον, ἀλλ' ἔμψυχον ἡγοῦμαι νεκρόν.
 πλούτει τε γὰρ κατ' οἶκον, εἰ βούλει, μέγα
 καὶ ζῇ τύραννον σχῆμ' ἔχων· ἐὰν δ' ἀπῇ
 τοῦτων τὸ χαίρειν, τᾶλλ' ἐγὼ καπνοῦ σκιᾷς 1170
 οὐκ ἂν πριαίμην ἀνδρὶ πρὸς τὴν ἡδονήν.
 ΧΟ. τί δ' αὖ τόδ' ἄχθος βασιλέων ἤκεις φέρων;
 ΑΓ. τεθνᾶσιν· οἱ δὲ ζῶντες αἵτιοι θανεῖν.
 ΧΟ. καὶ τίς φονεύει; τίς δ' ὁ κείμενος; λέγε.
 ΑΓ. Αἴμων ὄλωλεν· αὐτόχειρ δ' αἰμάσσεται. 1175
 ΧΟ. πότρεα πατρώας ἢ πρὸς οἰκείας χερός;
 ΑΓ. αὐτὸς πρὸς αὐτοῦ, πατρὶ μηνίσας φόνου.
 ΧΟ. ὦ μάντι, τοῦπος ὥς ἔρ' ὀρθὸν ἤνυσας.
 ΑΓ. ὥς ὧδ' ἐχόντων τᾶλλα βουλευεῖν πάρα.
 ΧΟ. καὶ μὴν ὀρῶ τάλαιναν Εὐρυδίκην ὁμοῦ 1180
 δάμαρτα τὴν Κρέοντος· ἐκ δὲ δωμάτων
 ἦτοι κλύουσα παιδὸς ἢ τύχῃ περᾷ.

ΕΥΡΥΔΙΚΗ.

ὦ πάντες ἄστοί, τῶν λόγων ἐπησθόμην
 πρὸς ἔξοδον στείχουσα, Παλλάδος θεᾶς
 ὅπως ἰκοίμην εὐγμάτων προσήγορος. 1185
 καὶ τυγχάνω τε κληῖθρ' ἀνασπαστοῦ πύλης
 χαλῶσα, καὶ με φθόγγος οἰκείου κακοῦ
 βάλλει δι' ὧτων· ὑπτία δὲ κλίνομαι
 δείσασα πρὸς δμωαῖσι κάποπλήσσομαι.
 ἀλλ' ὅστις ἦν ὁ μῦθος αὐτίς εἶπατε· 1190

οφειται = everything is yours. επιταξιν = abroaching
Corps. περα = to a great extent.

† Συγγρ = Utheron in us in Soph. are, where it is not
needed at all. Ουδαις comparison of life to a dream,
and Thonis to leaves blown about. Τελειος =
death, not they are dead. αυτοι = shows how
αυτο is often used in a sense of violence by Soph.
† ραος = you have not only spoken, but have brought
it to pass. Επει- Συγγρ οποι = the aspect here is
unallowable except in proper names. ταντος-
γεν. with κταν is not a proper construction at all.

τιπος = out of the house.

εως τας = I drew aside the bolt and opened the door.

τοπος = the sound but not the sense.

οστις = used as an indirect interrogation, or a
direct relative. † r = indec. whatever I might have
been. Επειδαι he has just lost his two elder sons.

optor = the straightest line is best.

toper = although topor has been used above, it is
more used to speak of the person than of the corpse.
osy = a path to take. or = we collect and burned
them. autis = and then. noror = has been rejected
by many idiots.

arwor = from along distance. paror = who drew
near and near.

kehanoparir = better kehanoparior.

ΑΓ. κακῶν γὰρ οὐκ ἄπειρος οὗς' ἀκούσομαι.
 ἐγὼ, φίλῃ δέσποινα, καὶ παρῶν ἐρῶ
 κοῦδὲν παρήσω τῆς ἀληθείας ἔπος.
 τί γὰρ σε μαλθάσσοιμ' ἂν ὦν ἐς ὕστερον
 φεῦσται φανούμεθ'; ὀρθὸν ἀλήθει' αἶε. 1195
 ἐγὼ δὲ σῶ ποδαγὸς ἐσπόμην πόσει
 πεδίον ἐπ' ἄκρον, ἐνθ' ἔκειτο νηλεὲς
 κυνοσπάρακτον σῶμα Πολυνείκους ἔτι·
 καὶ τὸν μὲν, αἰτήσαντες ἐνοδίαν θεὸν
 Πλούτωνά τ' ὀργὰς εὐμενεῖς κατασχεθεῖν, 1200
 λούσαντες ἄγρὸν λουτρόν, ἐν νεοσπάσιν
 θαλλοῖς δ' ἤδη' ἔλειπτο συγκατήθωμεν,
 καὶ τύμβον ὀρθόκρανον οἰκείας χθονὸς
 χάσαντες αὐθις πρὸς λιθόστρωτον κόρης
 νυμφεῖον Ἰδίου κοῖλον εἰσεβαίνομεν. 1205
 φωνῆς δ' ἄπωθεν ὀρθίων κωκυμάτων
 κλύει τις ἀκτέριστον ἀμφὶ παστάδα,
 καὶ δεσπότη Κρέοντι σημαίνει μολῶν·
 τῷ δ' ἀθλίας ἄσημα περιβαίνει βοῆς
 ἔρποντι μᾶλλον ἄσσον, οἰμῶξας δ' ἔπος 1210
 ἵησι δυσθρήνητον· ὦ τάλας ἐγὼ,
 ἄρ' εἰμὶ μάντις; ἄρα δυστυχεστάτην
 κέλευθον ἔρπω τῶν παρελθουσῶν ὁδῶν;
 παιδὸς με σαίνει φθόγγος. ἀλλὰ πρόσπολοι,
 ἴτ' ἄσσον ὥκεις καὶ παραστίαντες τάφῳ 1215
 ἀθρήσαθ', ἄρμὸν χώματος λιθοσπαδῇ
 δύντες πρὸς αὐτὸ στόμιον, εἰ τὸν Αἴμονος
 φθόγγον συνίημ' ἢ θεοῖσι κλέπτομαι.
 τάδ' ἐξ ἀθύμου δεσπότην κελεύσμασιν
 ἡθροῦμεν· ἐν δὲ λοισθήφ' τυμβεύματι 1220
 τὴν μὲν κρεμαστὴν ἀνχένος κατείδομεν,

βρόχῳ μιῶδει σινδόνης καθημμένην,
τὸν δ' ἄμφι μέσση περιπετὴ προσκείμενον,
εὐνῆς ἀποιμῶζοντα τῆς κάτω φθορὰν
καὶ πατρός ἐργα καὶ τὸ δύστηνον λέχος. 1226

ὃ δ' ὥς ὁρᾷ σφε, στυγνὸν οἰμῶξας ἔσω
χωρεῖ πρὸς αὐτὸν κἀνακακύσας καλεῖ·
ὦ τλήμων, οἷον ἐργον εἰργασαί· τίνα
νοῦν ἔσχεις; ἐν τῷ συμφορᾶς διεφθάρης;
ἔξελθε, τέκνον, ἰκέσιός σε λίσσομαι. 1230

τὸν δ' ἀγρίοις ὄσσοισι παπτήνας ὁ παῖς,
πτύσας προσώπῳ κοῦδὲν ἀντειπών, ξίφους
ἔλκει διπλοῦς κυῶδοντας· ἐκ δ' ὀρμωμένον
πατρός φυγαῖσιν ἤμπλακ'· εἶδ' ὁ δύσμορος
αὐτῷ χολωθείς, ὥσπερ εἶχ', ἐπενταθείς 1235
ῥηρισε πλευραῖς μέσσον ἐγκλῶς, ἐς δ' ὄγρον
ἀγκῶν' ἔτ' ἔμφρων παρθένῳ προσπτύσσεται·
καὶ φυσιῶν ὀξεῖαν ἐκβάλλει ῥοήν
λευκῇ παρειᾷ φοινίῳ σταλάγματος.

κεῖται δὲ νεκρὸς περὶ νεκρῷ, τὰ νυμφικὰ 1240
τέλη λαχὼν δειλταῖος εἰν Αἰδον δόμοις,
δείξας ἐν ἀνθρώποισι τὴν ἀβουλίαν
ὅσῳ μέγιστον ἀνδρὶ πρόσκειται κακόν.

ΧΟ. τί τοῦτ' ἂν εἰκάσειας; ἡ γυνὴ πάλιν
φρουρῇ, πρὶν εἰπεῖν ἔσθλῶν ἢ κακὸν λόγον. 1245

ΑΓ. καὐτὸς τεθάμβηκ'· ἐλπίσιν δὲ βόσκομαι
ἄχῃ τέκνου κλύουσας ἐς πόλιν γόους
οὐκ ἀξιώσειν, ἀλλ' ὑπὸ στέγης ἔσω
δμωαῖς προθήσειν πένθος οἰκεῖον στένειν.
[γνώμης γὰρ οὐκ ἄπειρος, ὥσθ' ἀμαρτά-
νειν.] 1250

ΧΟ. οὐκ οἶδ'· ἐμοὶ δ' οὖν ἢ τ' ἔγαν σιγὴ βαρὺ

μυρωδαι - probably lies on a girdle.

χόρως = this play, or change of feeling is not at all usual. They character never change in the feeling. The explanation of remorse would be probable in the modern poet, but the feeling of anguish without having killed his father, is most probable in Sophocles. see 1172.

Πρὸς τὸν Αἰσώπου σὺν εἰς τὸν αὐτὸν τὸν αὐτὸν.
εἰς = about. What purpose have you.

τὸ τὸ αὐτὸν = with a all the while face, say the contrast, but this is not all along enough.

αὐτὸν = the same as the same breathing a feeling of remorse for having used to kill his father over power in the horror = pure photo.

αὐτὸν = the same that had now become lump.

ἀντὶς = the pale cheeks of the dead woman. Soph. uses in standing epithets.

εἰς = εἰς AS is really found, but εἰς is not found in rapidly. Some read εἰς. But of all εἰς εἰς AS.

Προσφύειν = εἰς in type, lie about man.

μυρωδαι = pearls & gems

αὐτὸν = I'm not certain of that.

doctriac verse, expressive of violent passion.
στυγα = stubborn sins, sudden death.

In my letters I have learned. παύματα
παύματα. τῷ φρονίῳ τῆς ψυχῆς καὶ τοῦ σώματος.

*καταμνος - which is yet great violence.

- δοκεῖ προσεῖναι χῆ μάτην πολλή βοή.
 ΑΓ. ἀλλ' εἰσόμεσθα, μή τι καὶ κατὰσχετον
 κρυφῇ καλύπτει καρδίᾳ θυμουμένη,
 δόμους παραστέλλοντες· εὖ γὰρ οὖν λέγεις. 1255
 καὶ τῆς ἄγαν γὰρ ἐστὶ που σιγῆς βάρος.
 ΧΟ. καὶ μὴν ὄδ' ἄναξ αὐτὸς ἐφῆκει
 μνημ' ἐπίσημον διὰ χειρὸς ἔχων,
 εἰ θέμις εἴπειν, οὐκ ἀλλοτριὰς
 ἄτης, ἀλλ' αὐτὸς ἀμαρτῶν. 1260
 ΚΡ. ἰὼ φρενῶν δυσφρόνων ἀμαρτήματα
 στερεὰ θανατόεντ',
 ὧ κτανόντας τε καὶ
 θανόντας βλέποντες ἐμφυλίους.
 ἄμμοι ἐμῶν ἄνολβα βουλευμάτων. 1265
 ἰὼ παῖ, νέος νέω ξὺν μόρῳ,
 αἰαῖ αἰαῖ,
 ἔθανες, ἀπελύθης,
 ἐμαῖς οὐδὲ σαῖσι δυσβουλίαις.
 ΧΟ. οἴμ' ὥς ἔοικας ὁψὲ τὴν δίκην ἰδεῖν. 1270
 ΚΡ. οἴμοι,
 ἔχω μαθῶν δειλίας· ἐν δ' ἐμῷ κάρᾳ
 θεὸς τότε ἄρα τότε μέγα βάρος μ' ἔχων
 ἐπαισεν, ἐν δ' ἔσεισεν ἀγρίαις ὁδοῖς,
 οἴμοι, λακπάττητον ἀντρέπων χαράν. 1275
 φεῦ φεῦ, ὧ πόνοι βροτῶν δύσπονοι.

ΕΞΑΓΓΕΛΟΣ.

- ὧ δέσποθ', ὥς ἔχων τε καὶ κεκτημένος, 1278
 τὰ μὲν πρὸ χειρῶν τάδε φέρων, τὰ δ' ἐν δόμοις
 ἔοικας ἤκειν καὶ τάχ' ὄψεσθαι κακά. 1280

1261—1277 = 1284—1300.

- ΚΡ. τί δ' ἔστιν αὖ κάκιον ἢ κακῶν ἔτι;
 ΕΞ. γυνὴ τέθνηκε, τοῦδε παμμήτωρ νεκροῦ,
 δύστηνος, ἄρτι νεοτόμοισι πλήγμασιν.
 ΚΡ. ἰὼ ἰὼ δυσκάθαρτος Αἰδον λιμήν, 1284
 τί μ' ἄρα τί μ' δλέκεις; 1285
 ὦ κακάγγελτά μοι
 προπέμψας ἄχῃ, τίνα θροεῖς λόγον;
 αἰαῖ, ὀλωλότ' ἄνδρ' ἐπεξεργάσω.
 τί φῆς, παῖ; τί ν' αὖ λέγεις μοι νέον,
 αἰαῖ αἰαῖ, 1290
 σφάγιον ἐπ' ὀλέθρῳ
 γυναικεῖον ἀμφικεῖσθαι μόρον;
 ΧΟ. ὄρᾱν πάρεστιν· οὐ γάρ ἐν μυχοῖς ἔτι.
 ΚΡ. οἴμοι,
 κακὸν τόδ' ἄλλο δεύτερον βλέπω τάλας. 1295
 τίς ἄρα, τίς με πότμος ἔτι περιμένει;
 ἔχω μὲν ἐν χεῖρεσσιν ἄρτίως τέκνον,
 τάλας, τὸν δ' ἔναντα προσβλέπω νεκρόν.
 φεῦ φεῦ μᾶτερ ἀθλίᾳ, φεῦ τέκνον. 1300
 ΕΞ. ἦ δ' ὀξύθηκτος ἦδε βωμία πέριξ
 λύει κελαινὰ βλέφαρα, κωκύσασα μὲν
 τοῦ πρὶν θανόντος Μεγαρέως κλεινὸν λάχος,
 αὐτὴς δὲ τοῦδε, λοίσθιον δὲ σοὶ κακὰς
 πρᾶξεις ἐφυμνήσασα τῷ παιδοκτόνῳ. 1305
 ΚΡ. αἰαῖ αἰαῖ,
 ἀνέπταν φόβῳ. τί μ' οὐκ ἀνταίαν
 ἐπαισέν τις ἀμφιθήκῃ ξίφει;
 δειλαιοῖς ἐγὼ, αἰαῖ, 1310
 δειλαίᾳ δὲ συγκέκραμαι δῦα.
 ΕΞ. ὥς αἰτίαν γε τῶνδε κακύνων ἔχων
 1306—1311 = 1328—1333.

includ has been variously emended. The
7. is generally changed to 22, like a postulant
genitive. 7 = prefix SE. What is the word, may
be at more is than of trouble possible. This is another
interpretation.

Συμμετοχή = where clausury comes not.

απὸ τοῦ αἵματος = my wife's hands envelops me.

ὁ δὲ τῆς τοῦ Βοορμῆ ^{5.74} πρὸς = who is reading, who ^{does not}
follows the Laurentian, and has this text reading.

πρὸς = καὶ τὸ πρὸς, calamity or woes.

αὐτὸς = into hands from the world.

ὁ δὲ τῆς τοῦ Βοορμῆ = I am over the land with sorrow.

αὐτὸς αὐτῶν = double found deliverance in death.

ἄρα = I suspect that one who does not exist at all. The way worded as if the word is conditional sense.

καὶ ταῦτα = the predicate is in the word.

ἔπειτα = then reads exor.

ἄλλος: in classical Greek ἄλλος means the highest and most important. In fact, it means last, in the sense that it caps the climax. The Chorus takes the action into its own hands.

ἄρα = and which my heart is set.

ἄρπάζειν - like accident does not primarily mean something as appreciable.

καὶ ὅτι = καὶ ὅτι is found with mss. This is an universal confusion of α and λ.

- πρὸς τῆς θανούσης τῆσδ' ἐπεσκήπτου μόρων.
- KP. ποίῳ δὲ κἀπελύσατ' ἐν φοναῖς τρόπῳ;
 ΕΞ. παῖσας ὕφ' ἥπαρ αὐτόχειρ αὐτήν, ὅπως 1315
 παιδὸς τόδ' ἥσθεται ὀξυκώκυντον πάθος.
- KP. ὦμοι μοι, τάδ' οὐκ ἐπ' ἄλλον βροτῶν
 ἐμᾶς ἀρμόσει ποτ' ἐξ αἰτίας.
 ἐγὼ γάρ σ' ἐγὼ ἔκανον, ὦ μέλεος,
 ἐγὼ, φάμ' ἔτυμον. ἴω πρόσπολοι, 1320
 ἄγρετέ μ' ὅ τι τάχιστ', ἄγρετέ μ' ἐκποδῶν,
 τὸν οὐκ ὄντα μᾶλλον ἢ μηδέν. 1325
- XO. κέρδη παραινεῖς, εἰ τι κέρδος ἐν κακοῖς·
 βράχιστα γὰρ κράτιστα τὰν ποσὶν κακά.
- KP. ἴτω ἴτω,
 φανήτω μόρων ὁ κάλλιστ' ἐμῶν 1329
 ἐμοὶ τερμίαν ἄγων ἀμέραν
 ὑπατος· ἴτω ἴτω,
 ὅπως μηκέτ' ἄμαρ ἄλλ' εἰσίδω. 1333
- XO. μέλλοντα ταῦτα. τῶν προκειμένων τι χρὴ
 πράσσειν· μέλει γὰρ τῶνδ' ὅτοισι χρὴ μέ-
 λειν. 1335
- KP. ἀλλ' ὦν ἐρῶ, τοιαῦτα συγκατηυξάμην.
- XO. μὴ νυν προσεύχου μηδέν· ὥς πεπωμένης
 οὐκ ἔστι θνητοῖς συμφορᾶς ἀπαλλαγῇ.
- KP. ἄγοιτ' ἂν μάταιον ἄνδρ' ἐκποδῶν,
 ὅς, ὦ παῖ, σέ τ' οὐχ ἐκὼν κάκτανον 1340
 σέ τ' αὖ τάνδ', ὦμοι μέλεος, οὐδ' ἔχω
 ὅπα πρὸς πότερα κλιθῶ· πάντα γὰρ
 λέχρια τὰν χεροῖν, τὰ δ' ἐπὶ κρατὶ μοι 1345
 πόντος δυσκόμιστος εἰσήλατο.
- XO. πολλῷ τὸ φρονεῖν εὐδαιμονίας

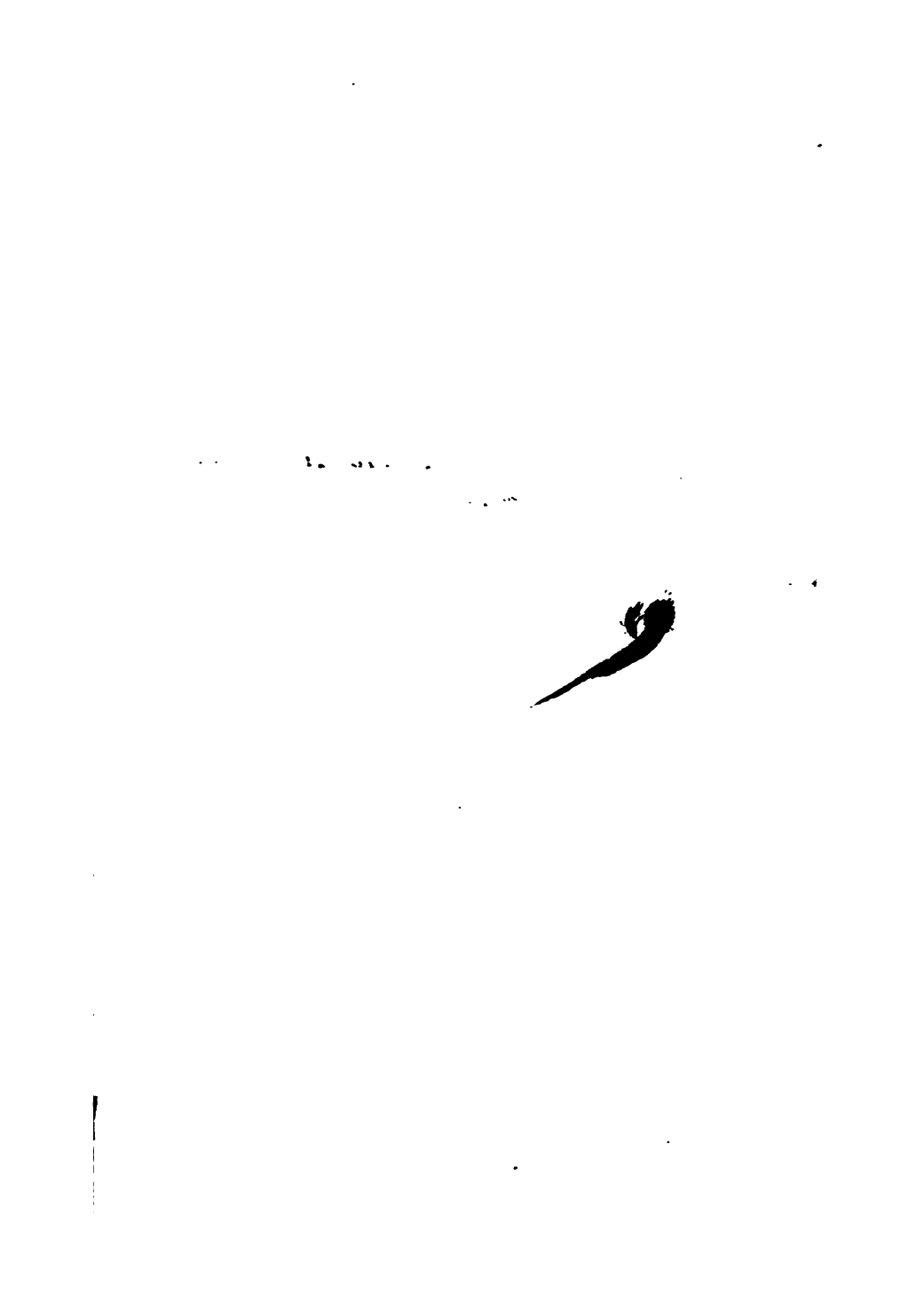
1317—1325 = 1339—1346.

πρῶτον ὑπάρχει· χρὴ δ' ἐς τὰ θεῶν
 μηδὲν ἄσεπτειν· μεγάλοι δὲ λόγοι
 μεγάλας πληγὰς τῶν ὑπεραύχων
 ἀποτίσαντες
 γήρα τὸ φρονεῖν ἐδίδαξαν.

1350

ἀποτίσαντες = bringing about the consequences the wisdom
 necessitates in the old laws.

ἀσεπτειν = sounds the fundamental note of the
 tragedy, in justifying the acts of Antigone.



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